

☞ The Treasurer of the Domestic Committee respectfully gives notice that, in accordance with the directions of the last Meeting of the Board of Missions, the books of his Department will hereafter be closed on the first day of September of each year.

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

JULY, 1877.

THE FLAGELLANTS OF SOUTHERN COLORADO.

DID you ever shudder at the doings of Indian devotees whose voluntary acts cause death? Is the car of Juggernaut with the poor pilgrims throwing themselves beneath the heavy wheels, an idea that you associate only with heathenism? Did you ever banish such ideas with a "We live in a Christian land"? Or when the thought of Christian flagellants was forced upon you by reading history, did you settle yourselves back comfortably in an easy chair, and thinking that you live in an enlightened century, relegate such practices to ages of darkness? I propose to tell you of men who, *here*, in these United States, your fellow-citizens and mine, and *now* in the full blaze of this Nineteenth Century, do like acts. Remember that I tell you of no far off pagan land, but of what goes on at your own doors. I am not raising up the buried skeleton of some forgotten chapter of history, but asking you to look at present facts, at what I myself saw not two months ago.

Returning from Saguache one Friday during last Lent, on riding over the brow of a gentle rise, I came unexpectedly upon a number of our Mexican "penitentes." It was a raw, chilly day, the snow lay on the ground to the depth of four or five inches, and the winds were blowing cold from the snow-covered mountains. Clad only in drawers, the four were marching towards a large wooden cross set up in the ground. Keeping time to a plaintive chant, at every step each swung over his shoulder a lash of soapweed leaves. For those who have never seen our Western plains, where the soapweed is omnipresent, I would say that its leaves are stiff, with edges so keen that they cut like a knife when drawn rapidly through the hand, and each is armed at its end with a sharp thorn-like excrescence. On the snow one could track their path by the blood stains. Their backs were raw and red as the meat in a butcher's shop, and all were bleeding freely. The sound as the lashes fell on the quivering flesh told that it was no child's play, but a terrible reality.

This I saw. Now for what I have been told. And I would premise that I say nothing but what has been told me by at least two eye-wit-

nesses. It is a secret society, at least none are admitted to some of the meetings, while to others all co-religionists, *i. e.*, Roman Catholics, are freely allowed. Each Friday during Lent they meet for their leader to assign to each his especial penance. To one it is to creep on hands and knees over the sharp rocks, prickly pears and cactus, for four miles and return; others to lash themselves; some to bear crosses; some to be rolled in beds of cactus plants, or to be dragged over the ground. As a preliminary, four deep gashes are cut perpendicularly on their backs. If the blood does not flow abundantly enough, these are deepened.

The instrument used to beat themselves with seems to vary. During Holy Week their severities reach the climax, particularly on Good Friday. Then men drag huge wooden crosses, so heavy that two strong men can but just lift them. Men, did I say? Aye, and boys too. Last Good Friday, on the Carnero, a boy twelve years old bore one ten feet long and as large round as an ordinary stove pipe! If they fall or faint under it, some one is near to lash them until they rise up and go on, or to kick their faces and sides brutally until they take up their cross. And all is done while fasting absolutely except from "vinegar and gall." Some will be bound about their bodies with log chains, and, thrown prostrate, be dragged along, jerked over rough, stony places and masses of prickly pears. They tell of one so used that his eyes were absolutely torn from their sockets, and as he lay quivering with anguish but uttering no sound, his only reply to a weeping woman who sought to minister to him was "vinagre y hiel"—vinegar and gall. The greatest honor one can receive is to be crucified, bound to a raised cross for hours.

Yearly more or less die under it. And for what purpose is it all done and endured? To obtain future salvation. They hold that if one die under the infliction of these penances not only is their own future assured, but all their family for generations will likewise be saved, living, dead and unborn. They purpose to carry out the "imitation of CHRIST" literally, doing to themselves what was done to Him by others. Would it be wrong to style it a "society to encourage suicide"? They make up a large proportion of our population, and old residents declare that their numbers are increasing.

Oh, Brothers, for the love of CHRIST help me! I am all alone. With an American population who "leave their religion on the other side of the Saugre de Cristo range," who boast that "God can't come into the San Juan country," who are plunged in Materialism and Deism; with these "penitentes" to form the balance of our people, I am left single handed to fight. If anything can be done for them, it is our Mission to do it. Now and then one who understands English strays into our Services. But we use an "upper room." Can we not have a little chapel to teach by its very being? I am in no pagan land. Can I, seeing what is all about me, call it a Christian one? If you cannot stand by my side

to fight the battle, do, for God's sake, hold up my hands. Send your prayers to the FATHER of Mercies for my work. Implore His blessing on the efforts of His servant. Would that He would put it in the heart of some to aid by their means. I have tried to reach more by asking for a horse and buck-board to carry me from place to place ; and while I have received some help for this purpose, yet not enough has been sent. I beg you to give me at least your prayers. If you can aid me in any other way, may He incline your hearts to do so.

D. CONVERS.

Offerings for the Rev. Mr. Convers' Mission, may be sent to the care of the Rev. A. T. Twing, D.D., 22 Bible House, N. Y.

JOHN F. SPALDING.

WORK IN NEW MEXICO.

MESILLA, NEW MEXICO, *April 16, 1877.*

REV. AND DEAR SIR: Having now finished the work that has been pressing on me here, I am at leisure to send you a statement for THE SPIRIT OF MISSIONS.

On my return from the States last fall, my first work was to fit up a chapel and school-room in the house which I had rented at Santa Fé. This was done by throwing two rooms into one, and making the smaller of the two the chancel. A curtain of "turkey red" separates the chancel from the school-room during the week. Half of the expense of this work was borne by the Mission at Santa Fé.

On the 2nd of January St. Thomas' Mission School was opened with six pupils. The number has since more than doubled. The school is doing very well, and giving satisfaction to those interested. As we opened in the middle of a term we could not expect many pupils. Three-fourths of those we have were taken from other schools. I think a considerable increase may be looked for at the opening in the fall.

As soon as I had the work at Santa Fé in good condition, I set out for this place, reaching here Tuesday morning, the 13th of February. I found the school had fallen off considerably, on account of the inability of the people to pay the charges. I took such steps as seemed best calculated to remove the difficulty, and there has since been some improvement. Four of the pupils were taken away last week, but they will probably return in September.

In this place we have to contend against prejudices resulting from the past record of the Church here, as well as against the natural and usual obstacles. Patience and perseverance will bring their reward in time. I have good reason to expect improvement next term. We were a month behind time in opening and that was against us.

Since I have been down here, St. James' Mission Chapel has been neatly fitted up. The chancel furniture procured in the States was received in Holy Week, and was all in place for the Easter Service. The cost of the work on the chapel was about a hundred and forty dollars, and all of it was paid by the people here. I have had to expend something besides, on the property, and it is not yet in as good condition as it ought to be.

The purchase of this property was certainly providential. If it had not been secured when it was, Mesilla would in all probability have been lost to us. The good brother who furnished the money to pay for it did a good work. I wish we had many more like him, ready to step forward and enable the Church to take advantage of her opportunities. If some one would enable us to buy the property we are occupying at Santa Fé, another good work would be done. We ought to secure it, if possible. It is suitable, well-located, and can be purchased at a reasonable price. If we had it, we should be possessed of all we shall need at Santa Fé, until it shall be necessary to largely increase our school accommodations. It will answer for residence, and for church and school purposes, at present. The people are willing to expend several hundred dollars on it to put it in good condition, if it can be bought. I shall be glad to hear from some one on the subject.

As I have now done all I can do here for the present, I expect to return to Santa Fé about the 1st of May. It may be necessary for me to return to Mesilla in August. In the meantime I must try to visit some places in the northern portion of the Territory, as well as minister to the congregation at Santa Fé.

Our schools will close in June. They should be re-opened the first week in September. To carry the work through the current year, I shall need more money than I have in prospect. It is absolutely necessary to our end that these schools shall be kept up. To close either of them will be to increase the difficulties of the future. The people are tired of sending their children to ephemeral schools. Many will not send to any school until they have acquired confidence in its permanence. We have already spent a good deal of money, all of which will be lost if we do not go on and spend enough more to secure the confidence and good-will of the people. I appeal, therefore, to our friends, and to the friends of education throughout the Church, to remember us in their prayers and in their offerings. A few hundred dollars will suffice for this year, and I trust that by next year we shall have a Bishop in the field to attend to these matters.

The work here is a great and important one. It has its discouraging and its encouraging features, but the latter predominate. The discouragements we have are just enough to raise courage and increase determination. If the Church were the child of a day, and we had to work

only, or even mainly, for present results, then we might be discouraged. If the Apostles had taken that view of things, they would have gone back to their nets and other occupations. Their work was for the future ; so is ours. We are sowers of seed, not reapers of harvest. We are founders, not builders. We must be content, therefore, to sow that others may reap ; to lay foundations deep, and broad, and strong, that others whom God shall call may have whereon to build securely.

Faithfully yours in CHRIST,

H. FORRESTER.

A SEA COAST MISSION IN MISSISSIPPI.

BILOXI, MISS., May 7, 1877.

REV. AND DEAR SIR : Moved by your appeal for Missionary statistics, I will endeavor in few words to give you an account of my Mission field. A glance on the map of Mississippi will give you my locality. It is a Sea Coast Mission—two Parishes, Biloxi and Pascagoula, and three Missions, Ocean Springs, Scranton and Moss Point. Biloxi is the oldest town in Mississippi, but by no means the largest. Being under the sway of the Romanists and a place of summer resort, it has been very much neglected by the Church, as indeed has all the Sea Coast Mission. About twenty years ago Rev. Mr. Whital was located here as a Missionary. To this noble and faithful servant of CHRIST the Church owes much. His life was a sacrifice to the work. At that time the transportation was chiefly by water. On one of his Missionary tours, the Rev. Mr. Whital, in a storm, caught his death-cold. About fifteen years ago he passed away, leaving a widow and two daughters, who have been the life of the Church in Biloxi ever since. Mrs. Whital has kept up the Sunday-school and taken such an active part in the work, that, with the help of other zealous ladies and visitors during the summer seasons, a beautiful Gothic church, has been erected and nearly completed. About a thousand dollars will finish the work. We purpose to *help ourselves* before appealing to the Church. Since the death of Rev. Mr. Whital, four Missionaries have been in charge. First, Rev. Dr. Lurton, who gave about two years of earnest work to this field. Through him the interest was revived, and many evidences of his work still live. His health compelled him to leave. Rev. H. C. Harris followed him, whose stay was very short, being called away to a better world in the midst of his labors. Rev. H. O. Crane filled his place, but for a short time also, his health failing him, and he has since passed away, leaving evidences of his noble work “yet speaking.” For a time the Rev. L. Y. Jessup, of Pass Christian, gave monthly Services, but his school and parish called him away. Now the work falls into my hands, and the least I can say is, *it is promising.*

It seems that this work, like many of our Home Missions, has been obscured by the urgency of Foreign Missions ; therefore, I will not hesitate to set before the Church such facts as will make it known, and prepare ourselves to receive her sympathy at least, for the present.

Ocean Springs is four miles east of Biloxi, on the railroad. Here we have a lot, and purpose to build a church. In connection with Biloxi, this is now a fine field for one Missionary. Financially the prospects are not so good, but the work is growing. Pascagoula is about twenty miles from Biloxi, situated on the shore about two miles off the railroad. This is a sea port, and an extensive lumber trade is carried on. Here we have a parish without a church. This was organized by Rev. Dr. Lurton in 1871, with the view to obtain property donated for a "Union Church." Since then the property has been in litigation, and is now about to come into our possession. In a few days we hope to begin the work of finishing the church and building up the parish. Here we have a Sunday-school—about thirty scholars, and six teachers. In Biloxi our number of scholars is fifty and about eight teachers. Pascagoula has a parish school of about twenty scholars, and Biloxi could have a much larger one. About two miles from this village, at the railroad depot, is the town of Scranton, grown up in the last seven years. Here we have a Mission, and hope soon to build a chapel. The Services are at present conducted in a school-house, and attended with interest.

Three miles up the Pascagoula River we have another Mission, "Moss Point." This is a growing lumber town. The prospects for a church are very good, and I think it will soon be under way. Though we have only ten communicants here, much zeal is shown in the work. These three places, Pascagoula, Scranton and Moss Point, are another field for one Missionary. By preaching three times every Sunday, I can give two Services every month to each place. For a young man who is fond of walking, it is an excellent field. The people are very much scattered, and the sentiment of opposition is very strong, though I have no doubt but that the truth will prevail. For this Mission we are indebted to "Bishop White's Prayer Book and Hymnal Society" for forty Prayer Books, forty Hymnals, six Bibles and twelve New Testaments, also one dozen Bibles from a Society in New Orleans, all of which have been very acceptable and thankfully received. Near this Mission are two vacant parishes and one Mission, another field for a Missionary, which I hope will soon be provided for.

Two great difficulties attend this Gulf Coast Mission. *First.* The want of Missionaries. *Second.* The want of a support. I am confident that to supply the first will remove the second, for the people want stirring up and bringing together. They feel that they have been neglected and when a Missionary is sent his support is debarred by, "How long will he stay?"

It seems to me, Rev. Sir, that *Home Missions* are rather neglected for *Foreign Missions*. Not that I am opposed to Foreign Missions, but I *do* think, "Charity should begin at home." By giving more attention to Domestic Missions *we can raise up Missionaries for both works*. We have a noble work for this purpose at Dry Grove, Mississippi, and I could not close, sir, without speaking one word in its favor. Having just made a short visit there, my heart is filled with interest in the work, and with the hope that *Missionaries will soon be sent from there*. The interest I feel in the work for CHRIST moves me to say much upon this subject, but fearing I have already intruded, I must close. Believe me,

Your brother in the Church of CHRIST,

W. P. BROWNE.

CHRISTIAN MISSIONS AMONG THE MORMONS.

ST. JOHN'S MISSION, LOGAN CITY, UTAH,
March 31, 1877.

REV. AND DEAR SIR : Enclosed I send tabular report of this Mission for the quarter just ended. In that report I include the Baptisms of Easter Day (April 1) as they will have been administered before the report goes. I also transmit to you the Easter offerings made by this Mission for Domestic Missions. The whole amount is eleven dollars and twenty cents. Four dollars and twenty cents of this amount has been contributed by the Sunday-school children in a Mite Chest during several months past.

I mention this, because the duty of contributing to Missions has been systematically taught during some months past, and the result is encouraging and shows great improvement over other years. If anywhere within the field of the Church it be difficult to teach people systematic giving for Missions and Church purposes, it is so here ; for these people are poor, there is little or no money in circulation and they have never been accustomed to free, intelligent, voluntary giving for any such purposes. As Mormons they were accustomed to pay *tithing* to the priesthood, but there is nothing really voluntary about this. It is indeed called voluntary, but it is simply *a tribute* paid to masters under a compulsion more terrible, during past years, than statute law which enforces taxes. The non-payment of tithing was sure in every case (as it still mostly is) to bring the penalty of excommunication ; and this entails social and business ostracism. Thousands of persons in Utah to-day only hold their places as laborers, clerks, etc., by virtue of paying tithing which, whether they like it or not, is regularly retained out of their wages. This system is therefore in no sense calculated to prepare and educate people to con-

tribute, from enlightened Christian motives, to Missions and to the support of religion. Religion to the apostate Mormons has merely been the convenient *cover* of wolfish greed and rapacity, which they have seen through ; and it has in too many cases filled them with deep-seated distrust of every form of religion and of every charitable appeal for aid to good and true objects. Where men have been accustomed for a term of years to see everything sacred blasphemed, and all funds for public, sacred and charitable purposes misappropriated, they are very slow to put faith in new religious teachers or to contribute of their means for religious purposes. What has been accomplished here in Logan therefore in this way, is really substantial ground of encouragement.

A fair amount of encouragement and patronage is still given to our school. Our attendance at Services and Sunday-school is now more circumscribed to the few who do feel interest and respect for the Mission, than it was at the first. Some of these appreciate and are grateful for the Mission and for what the general Church has done for them and their children, and are willing to help as far as they are able. We had assistance from them in the purchase of our lots ; they have contributed this year to a small extent to aid in the support of the Missionary, and are also aiding us in a present effort to erect a school-house and chapel of our own, and to secure which I have asked, by special appeal to the Church, twelve hundred dollars. I have begun in faith to collect materials for this most necessary building, plans and estimates having been previously made. I have received in answer to my appeal \$236, and I have hope that Churchmen will stand by me to the full extent of the small amount asked for.

Faithfully yours,

WM. H. STOEY.

LETTER FROM A KENTUCKY MISSIONARY.

ST. PAUL'S MISSION, PROCTOR, LEE Co., KY.,

March 3, 1877.

REV. AND DEAR SIR: The outlook here is increasingly encouraging. Everywhere I have good congregations, and more and more earnest requests to "preach oftener," and to go to points beyond yet untouched. I have been compelled to visit more, and thus preach CHRIST "from house to house," and yet I have not reached one-tenth of the people who invited me.

To-morrow (D. V.) I leave home for Traveller's Rest, to visit an old man, upwards of ninety, who had heard of the Church, and sent for a Prayer Book, and wishes me to baptize him, if I find him "worthy." Thence to Booneville, to attend a meeting of the citizens, who want

a good school established, and offer land and a subscription of, at present, I believe, some \$2,000. The LORD is wonderfully opening the hearts of these people and giving us favor with them. But still we are strange to them, and kind of "turning the world upside down"; and while the general opinion is turning towards us, they yet fear to "take hold." But that is of little consequence just now, so long as we are taking hold of them. It may be that I am *only a pioneer* after all, and not a builder up of churches, and that it may be reserved for others to water the seed and gather in the increase which God shall give. Be it so, if the LORD wills it so. I am content to do His will in His own way.

We are making headway, however, in Proctor, something like our little steamboats on our river, when coming through the shoals. We breast the shallow, rapid water, and wind, and pull, and push; but we have the best of Pilots at the wheel, and toilsome and difficult as it may be to make it, we hope by His good pleasure safely to reach the port at last.

I must not conclude this brief letter without mentioning an event, simple in itself, and without design as to the effect produced. Last Wednesday night a great number of rafts came down the river and stopped at Proctor. Upwards of two hundred raft-hands were in town; every house was full, and scores had to sleep on the river bank in the keen frost. At our Service we had a house full of them, most orderly and attentive listeners. I started their own mountain tunes, and "read out" the hymn. I have heard Oratorios in St. Paul's and Exeter Hall, London, I have been thrilled through and through at grand concerts in the Crystal Palace, Sydenham, but I have never been melted down, or known such sensations as those produced by the harmonious voices of those rough wild mountain boys. After Service I was requested to shelter some of them, which I gladly did. My rooms were full, some sat up, and some lay on the floors; and the chapel too, the LORD's house, was a refuge for the homeless stranger. I kept up good fires for them, and they slept warm and comfortable, and were deeply grateful. There were desperadoes among them who have "killed their men," but they left promising me a hearty welcome whenever I should go up into their wilds. I have since heard that they have expressed themselves in a very gratifying manner.

I was much amused as I lay awake in the early morning, while they were discussing the merits of the "Catholic Priest" and his religion. They had been taught that we did not believe in God, and a hereafter, but worshipped the sun and moon and stars, etc. One young man replied that we were not that sort of Catholics, it was "the Pope's Catholics who did that." He did not quite know what we were, but we were mighty good ones, to which they all agreed. So you see what I may expect when I get up in the mountains.

They are all eager for copies of the Prayer Book, and those who can read study them well, and say they "cannot fault them." They are true Missionaries.

With sincere esteem and affection,

I remain, my dear Doctor,

Very faithfully yours in CHRIST and His Church,

WALTER TEARNE.

OUR MISSION SERVICE.

REV. AND DEAR SIR : The letter on this topic signed "J.," and printed in *THE SPIRIT OF MISSIONS*, October, 1876, has called out several responses. As nearly seven years of my ministry have been passed in the employ of the Diocesan and Domestic Boards, and as at the present time I am engaged in a purely Missionary enterprise without their aid, I may perhaps have some claim to trouble your pages with another.

"J." deserves all respect for his sincerity, earnestness and plain speaking. He knows what he wants and tells the Church candidly. Let me first state how far I can cordially agree with him.

I have felt that we have pressed the strong principle of uniformity to an extreme—perhaps without a parallel in the history of the Church. Our ordinary Service contemplates settled congregations, and was fitted for the wants of England at the time when it was put forth. It is highly doubtful whether for that era and that land, it could have been much improved. Yet we may believe in a superintending Providence guiding the framers of the Prayer Book, without thinking it inspired or infallible, or its daily Services equally well suited to all times and all circumstances. I felt it somewhat hard, on the frontier, to be bound by Church law to use precisely the same Service in a school-house as was being used in Trinity Church, New York, and did not think it the best possible. My own experience favored a short Service, containing by all means the Confession and Absolution, short selections of Psalms, the Creed, one New Testament lesson and prayers. It should be a Service in a minor key, as it were—omitting *Te Deum* and *Gloria in Excelsis*—not unlike our present one, but somewhat more brief and pointed, and compiled for the circumstances under which it was expected to be used. This could give place to our usual Service when the Mission Station become an organized Parish, or at the discretion of the Ordinary.

But with much of "J.'s" article, as well as that of his endorser "T." (in the December number), we differ *in toto*. Their ideas are from "without," and, with not the slightest clue to their personality, we would like to venture a conjecture that they are not hereditary Churchmen.

The people who come to our Mission Services are fellow-sinners, sup-

posed to be led there by some good feelings, some wishes to learn and amend. They are perhaps prodigal sons—but they are God's children and for them CHRIST died. Why are the words of the Confession or the LORD's Prayer unfitted for their mouths? No compulsion is put upon them to use any words they cannot assent to. Why are they to be precluded from reading the Psalms or saying Amen to the Prayers? Does not all this smack of the sectarian idea of the converted and unconverted—of an instantaneous change whereby the sinner becomes (not an awakened penitent but) a saint, who cannot fall from grace, is entitled to all good things, and whose moral obliquities will be explained away and held to amount to nothing. Of that fatal teaching, the fruits of which we have so often witnessed when holding family prayer, where those who have not “experienced” religion sit listless in their chairs, looking upon the religious exercises as having no more concern for them than if they were in the Chaldee language—a sight never seen in a Church family!

Again, in the suggested change in the *character* of the Service, is there not a flavor of that flagrantly common abuse in extemporary Services whereby the prayer becomes a prayed sermon, as the after discourse is a preached sermon. “T.,” who develops this thought, still further says that the “roughs” come to be prayed at. If so, it is well that the Church teaches them better. As a valued friend remarks, “Our Service looks Godward and not manward.” We pray to God and not to the people, although the writer actually met a person who thought we prayed to the people, and though it astonished him at the time, he has learned not to wonder at it, the extraordinary notion being perhaps more common than is supposed.

In the sermon or address, the fullest liberty is given to the cogent argument, the warm appeal, the tender pleading—to any and every way to rouse the sinner and urge him to repentance. But the worship of God is not intended to stir the feelings. It is a tribute owed by the creature to the Creator—an invocation of His blessings on our work—a proper vehicle for the awakened and penitent heart to utter its cry for mercy.

The calm, unexciting Service, earnestly rendered, does indeed stir the feelings, and perhaps all the more from the unearthly atmosphere which hangs about it. Primarily, of course, it belongs to worshippers in spirit and in truth, and we have never found a place where there were not some Christian hearts qualified to join to the fullest extent in what we are glad to say the Church *does insist upon as the principal thing*—the Service for the worship of God.

The longer Absolution, officially declaring God's pardon to all those “who truly repent and unfeignedly believe His holy Gospel,” strikes us as about as helpful and effective a part of the Service as can be imagined. It is always used over some impenitent, to whom it does not apply except

as a salutary warning. The Mission Station differs not from the Parish Church in this regard.

In his complaints of lack of prayers for those not awakened to repentance, "J." surely forgets the Litany, a regular part of the Morning Service, and which is now allowed to be used separately, and which it would be hard to improve.

We sincerely trust the wisdom of the Church will give us before long a Mission Service more suited to Missionary exigencies, but would lament the change indeed, if it did not, equally with that we now have, "prevent any popular religion of the day and its peculiar doctrines from taking up their abode in the sanctuary." Verily, this would be the abomination of desolation standing in the holy place !

W. A. J.

HOW THE TEN CENT PLAN WORKED IN ONE PARISH.

DEAR DR. TWING : I do not think that the influence of the "Open Letters," that have appeared in your columns and elsewhere, upon the subject of Missions, can be overestimated. Like all such instrumentalities, "they have their day and cease to be," and yet the effect produced by these letters will not be ephemeral ; I am sure that incalculable good has been done by them and seed-thoughts have been planted that will germinate and bear fruit. I take our own parish as an example.

At the Morning Service on last Quinquagesima Sunday, I went into the pulpit with THE SPIRIT OF MISSIONS in my hand, and after speaking a few words about Lenten duties, and especially about alms-giving as a part of devotion and worship, I read extracts from several of the Open Letters, and told my people that if we adopted the "Ten Cent Plan" for communicants alone in our own parish, it would **raise** our annual offerings from about \$100 to \$2,184 per annum ! Then I suggested that we should adopt the "Ten Cent Plan," *as a beginning*, for Lent. Considerable interest was manifested in the scheme, more, in fact, than I had anticipated, and envelopes were distributed among the parishioners with the words printed on the back : "*Ten cents a week for Domestic Missions. This envelope to be handed in at the Offertory on Easter Day.*"

Our Annual Offertory for Domestic Missions is on Easter Day. Last Easter the amount raised was \$68.41. *This* Easter, when the envelopes were collected, the amount was found to be \$351—more than five times in excess of the sum raised in any previous year. Bear in mind that there was no diminution in the usual weekly offertory throughout Lent for other purposes, while this was being done.

I am firmly convinced that the "Ten Cent Plan" is perfectly feasible, if we do not spring it upon our people all at once, but gradually educate

them up to it in the way I have just indicated, or in some kindred manner. Please find my cheque for amount enclosed, and believe me,
Faithfully yours.

AN OVER-WORKED BISHOP.

EXTRACT FROM A LETTER OF ONE OF BISHOP MORRIS' MISSIONARIES.


BISHOP MORRIS has been quite sick with what *he* calls a cold, but which is in fact exhaustion, resulting from overwork. For three years I have been expecting this, and this year, although to the detriment of the work, I have, without consulting him, arranged to save him a ride of eighty-five or ninety miles. As it is, he will, in a feeble state of health, have to take a ride of 252 miles with me in an open buggy. Just think of it. In order to visit even *part* of my field he must travel 752 miles and endure constant hardships; and a month later he has a still longer trip before him when he visits Mr. Kaye and Dr. Nevius. Thus, in order to visit the work of us three Missionaries, he has to travel over 1,500 miles, much of it by night staging, or open wagon.

Last year he made two visitations, and on the last one became so exhausted, as to fall asleep in the buggy, even on such rough roads that I had to put my arm about him to prevent his falling out. Doctor, this is poor policy, I tell you. The Church can better afford to starve and overwork a dozen of us common men, than crush into his grave with over-heavy burdens one such Apostolic man as this.

Cut off this eastern part of his Jurisdiction, and three thousand miles of hard travel will be saved him each year, and one of its very noblest and most useful Bishops saved to the Church for many years to come.

ACKNOWLEDGMENTS

OF THE DOMESTIC COMMITTEE.

 N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from May 1 to May 31, 1877, inclusive.

ALBANY.		CALIFORNIA.	
<i>Cohoes</i> —St. John's Ch.....	13 00	<i>Los Angeles</i> —Two friends.....	10 00
<i>Sandy Hill</i> —Zion Ch.....	15 00	<i>Santa Barbara</i> —Trinity Ch....	25 82
<i>Troy</i> —Christ Ch. S. S.....	20 00	<i>Stockton</i> —St. John's Ch.....	5 00
Ch. of the Holy Cross S.		CENTRAL NEW YORK.	
S., M. C.....	19 00 67 00	<i>Rome</i> —A friend.....	1 00 1 00

CENTRAL PENNSYLVANIA.

Lancaster—St. James' Ch.....	32	27	
Reading—Christ Ch.....	64	74	
Shamokin—Trinity Ch.....	1	00	98 01

CONNECTICUT.

Ansonia—Trinity Ch.....	28	37	
Birmingham—St. James' Ch.....	28	68	
Hartford—St. Thomas' Ch.....	27	61	
One-half rents.....	21	00	
New Haven—Trinity Ch.....	182	00	
New Milford—St. John's Ch., M. C.....	2	00	
Northfield—Trinity Ch., A communicant.....	1	00	
Norwalk—St. Paul's Ch., of which from M. C., \$1.....	41	00	
Roxbury—Christ Ch.....	7	00	
Stamford—St. John's Ch. (quarterly pay't of stipend, Woman's Missy's Association).....	75	00	
Weston—Emmanuel Ch.....	3	50	417 16

DAKOTA.

Yankton—Christ Ch.....	3	00	3 00
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EASTON.

Chestertown—Chester Parish...	3	00	
Greensboro'—Miss E. B.....	2	60	5 60

FLORIDA.

St. Augustine—Trinity Ch.....	30	00	30 00
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FOND DU LAC.

F. D. L.....	2	50	2 50
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FRANCE.

Paris—Of which from Rev. E. A. Renouf, \$15; Mrs. E. T. Renouf, \$10.....	25	00	25 00
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ILLINOIS.

Chicago—St. James' Ch.....	63	42	
Limestone—Christ Ch.....	3	25	
Rock Island—Trinity Ch.....	20	00	
Springfield—St. Paul's Ch.....	23	65	110 32

KENTUCKY.

Grahamton—A. M. R.....	5	00	
Maysville—M. B.....	45		
Mt. Sterling—Ch. of the Ascension, Children's M. C.....	1	00	6 45

LONG ISLAND.

Brooklyn—Calvary Ch.....	3	50	
St. George's Ch.....	17	50	
St. John's Ch.....	40	40	
S. L. G.....	10	00	
Mrs. C. B., weekly savings.....	4	00	
E. D.—Christ Ch. of which from S. S., \$10.99; Banner Class, \$6.25; Missy's Association, \$5.....	72	24	147 64

LOUISIANA.

Prairie Mer Rouge—S. S., M. C.....	2	75	2 75
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MAINE.

Brunswick—St. Paul's Ch., M. C.....	1	00	
South Berwick—Mrs. W. H. B.....	5	45	6 45

MARYLAND.

Baltimore—Emmanuel Ch.....	242	04	
Grace Ch., add'l.....	300	00	

Memorial Ch.....	10	00	
St. James' Ch.....	10	00	
St. Luke's Ch., add'l.....	5	00	
Cumberland—Emmanuel Ch.....	10	46	
Georgetown—Christ Ch. Parish.....	100	00	
Howard Co—Trinity Parish.....	20	06	
Washington—Ch. of the Incarnation, some members.....	4	00	
St. John's Ch., M. C.....	3	40	
Rock Creek Parish, St. Paul's Ch., of which from M. C., \$48.50.....	66	45	
Soldiers' Home.....	20	00	
Mrs. D. W. R., M. C.....	1	00	
Mrs. R. S. M.....	5	00	
Waverly—O. P. B.....	5	00	802 41

MASSACHUSETTS.

Ashfield—St. James' Ch., M. C.....	2	50	
Cambridge—Christ Ch., of which from M. C., \$4.20.....	40	07	
St. Peter's Ch.....	9	00	
Danvers—Calvary Ch.....	5	00	
Dorchester—St. Mary's Ch.....	29	11	
East Boston—St. John's S. S.....	2	25	
East Hampton—St. Philip's S. S.....	3	50	
Holyoke—St. Paul's Ch., M. C.....	3	00	
Hyde Park—Christ Ch.....	9	22	
Malden—St. Paul's Ch.....	5	00	
New Bedford—Grace Ch.....	110	00	
South Groveland—St. James' Ch.....	2	50	
Woods Holl—Ch. of the Messiah.....	10	40	231 55

MICHIGAN.

Ann Arbor—St. Andrew's Ch., of which from a member, \$10.....	30	00	
Bay City—Trinity Ch., Aid and Missionary Society....	30	00	
Houghton—Trinity Ch., Woman's Missionary Society....	12	28	72 28

MINNESOTA.

Belle Creek—A widow's mite....	4	23	
Shakopee—St. Peter's Ch.....	10	00	
Willmar—St. Luke's Ch.....	2	00	16 23

MISSOURI.

St. Louis—Christ Ch. S. S.....	4	25	4 25
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NEW HAMPSHIRE.

Claremont—Trinity Ch., of which from M. C., \$6.23.....	32	48	
Dover—St. Thomas' Ch.....	10	83	43 31

NEW JERSEY.

Bordentown—Christ Ch.....	5	50	
Elizabeth—St. John's Ch.....	4	00	
Trinity Ch., some little children.....	26	30	
Branch Woman's Aux.....	38	58	
New Brunswick—Ch. of St. John Evangelist, M. C.....	3	83	
Princeton—Trinity Ch.....	2	00	
Rahway—St. Paul's Ch.....	13	15	
Roselle—St. Luke's Ch.....	27	75	121 11

NEVADA.

Belmont—St. Stephen's Ch.....	20	00	
Virginia City—St. Paul's Ch., of which from S. S., \$130.50.....	200	00	220 00

NEW MEXICO.

Santa Fé—St. Thomas' Ch., of which from S. S., \$23.....	36	45	36 45
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NEW YORK.

<i>Clifton</i> —St. John's Ch.....	22	52	
<i>East Chester</i> —St. Paul's Ch.....	12	22	
<i>Harlem</i> —St. Andrew's Ch.....	65	66	
<i>Hyde Park</i> —St. James' Ch.....	84	13	
<i>Morrisania</i> —St. Ann's Ch.....	52	50	
St. Paul's Ch.....	18	09	
<i>New York</i> —All Angels' Ch.....	2	50	
Calvary Ch., add'l.....	30	00	
Calvary Free Chapel, Ladies' Domestic Mis- sionary Society.....	54	25	
Ch. of the Holy Apostles.....	62	71	
St. Ann's Ch., of which from Mrs. C., \$5.....	29	50	
St. Augustine's Chapel, of which from M. C., \$10.78.....	35	04	
St. Mark's Ch.....	495	68	
Φ. B. K., part payment of stipend.....	25	00	
L. R.....	50	00	
E. D.....	25	00	
A friend.....	10	00	
F. H.....	150	00	
<i>Poughkeepsie</i> —St. Paul's Ch.....	25	00	
<i>Rye</i> —Through Miss'y Associa- tion of Christ Ch.....	5	00	
<i>Wappinger Falls</i> —Zion Ch.....	351	00	
<i>Yonkers</i> —St. John's Ch.....	22	25	1628 10

NORTH CAROLINA.

<i>Glencoe</i> —S. E. H.....	50		
<i>Raleigh</i> —Christ Ch.....	28	21	28 71

NORTHERN CALIFORNIA.

<i>Grass Valley</i> —Emmanuel Ch...	5	00	5 00
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NORTHERN NEW JERSEY.

<i>Bergen</i> —St. Paul's Ch.....	15	00	
<i>Newark</i> —Trinity Ch., 5 ct. sav- ings.....	1	00	16 00

OHIO.

<i>Boardman</i> —St. James' Ch.....	3	75	
<i>Collamer</i> —St. Paul's Ch., of which from the Misses D., \$5; S. S., \$3.50.....	8	50	12 25

PENNSYLVANIA.

<i>Bryn Mawr</i> —Advance Guard, E. R. C.....	3	00	
<i>Doylestown</i> —B.....	10	00	
<i>Philadelphia, Chestnut Hill</i> —St. Paul's Ch.....	12	00	
<i>Germantown</i> —St. Luke's, thro' Miss'y Mite Fund.....	31	75	
St. Michael's Ch., thro' Miss'y Mite Fund.....	6	00	
St. Peter's Ch., through Miss'y Mite Fund.....	13	00	
Calvary Ch., thro' Miss'y Mite Fund.....	26	10	
<i>Lower Merion</i> —Ch. of the Redeemer, thro' Miss'y Mite Fund.....	17	00	
Christ Ch., thro' Miss'y Mite Fund.....	10	00	
Christ Ch. Chapel, thro' Miss'y Mite Fund.....	1	37	
Christ Ch. Hospital, thro' Miss'y Mite Fund.....	1	00	
St. Andrew's Ch., thro' Miss'y Mite Fund.....	10	20	
St. James' Ch., through Miss'y Mite Fund.....	82	80	
St. Luke's, of which thro' Miss'y M. Fund, \$31.43.....	63	43	
St. Mark's Ch., of which from M. C., \$9.18.....	258	68	

St. Peter's Ch., through Miss'y Mite Fund.....	38	00	
Stephen's Ch., through Miss'y Mite Fund.....	13	70	
<i>West</i> —Ch. of the Saviour, thro' Miss'y Mite Fund.....	2	63	
St. Mary's Ch., through Miss'y Mite Fund.....	25	25	
Mite Chests, thro' Miss E. W. B.....	19	00	644 91

PITTSBURGH.

<i>Corry</i> —L.....	1	00	
<i>Oil City</i> —Christ Ch. S. S.....	10	00	
<i>Pittsburgh</i> —St. Luke's Ch.....	6	12	
<i>Tidioute</i> —Christ Ch. S. S., Eas- ter offg.....	28	40	
<i>Uniontown</i> —St. Peter's S. S., of which from M. C., \$7.75.....	25	75	71 27

RHODE ISLAND.

<i>Newport</i> —Trinity Ch.....	10	00	
<i>Pontiac</i> —All Saints' Ch.....	6	00	
<i>Providence</i> —E. D. N.....	10	00	26 00

SOUTH CAROLINA.

<i>Allendale</i> —(Whites).....	45		
<i>Charleston</i> —St. Michael's Ch.....	59	25	
St. Stephen's Ch.....	2	75	
<i>Columbia</i> —Trinity Ch.....	20	10	
<i>Grahamville</i> —Ch. of the Holy Trinity (Whites).....	2	80	
<i>Oakley</i> —A. D. L. M.....	50		
<i>Mission in St. Peter's</i> , Civil Par- ish (Whites).....	16		
<i>Pendleton</i> —From a family of three on All Saints' Day, 5 ct. savings.....	4	00	
<i>Prince William Parish</i> —Shel- don Ch. (Whites).....	12	52	
<i>St. Denis</i> —St. Thomas' Ch.....	7	42	
<i>Walterboro</i> —St. Jude's Ch., of which from Whites, \$4.45; Colored, 19c.....	4	64	114 59

SOUTHERN OHIO.

<i>Piqua</i> —St. James' Ch. Guild...	4	65	4 65
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VERMONT.

<i>Rutland</i> —E. S.....	1	00	1 00
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VIRGINIA.

<i>Albemarle Co.</i> —Grace Ch., M. C.....	1	00	
<i>Charlestown</i> —Zion Ch.....	54	78	
<i>Eastville</i> —Mrs. E., M. C. 20476.....	10	00	
<i>Fluvanna Co.</i> —Rivanna Parish.....	6	00	
<i>King George Co.</i> —Hanover Par- ish, M. C.....	1	00	
<i>Trevillian's Depot</i> —Mrs. H. T.....	6	90	
<i>Winchester</i> —Christ Ch.....	105	00	184 68

WESTERN MICHIGAN.

<i>Evart</i> —St. John's Mission.....	57		
<i>Farwell</i> —Trinity Mission.....	1	55	
<i>Grand Rapids</i> —St. Mark's Ch., Woman's Miss'y Asso.....	8	15	
<i>Hersey</i> —Grace Mission.....	69		
<i>Kalamazoo</i> —St. Luke's Ch.....	13	00	
<i>Union City</i> —Grace Ch.....	3	55	27 51

WESTERN NEW YORK.

<i>Buffalo</i> —Mrs. J. M. R.....	15	00	
<i>Dresden</i> —St. John's Ch.....	1	00	16 00

MISCELLANEOUS.

A little boy.....	05		
M. S. B.....	2	00	2 05

MITE CHESTS.

Receipts for the month, not credited to Parishes.....	25	56	25	56
Receipts for the month.....	\$5,319	57		
Amount previously acknowledged..	91,706	12		
Total receipts since Oct. 1, 1876.....	\$97,025	69		

YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	\$458	48
Amount previously acknowledged..	11,552	42
Total receipts since Oct. 1, 1876.....	\$12,010	90

CORRECTION.—In the June No., under the head of "*Mass., Salem*—St. Ann's Ch., \$65.00," read "Grace Ch."
In the May No., under the head of "*Miss., Lexington*—Ch. Good Shepherd, \$2.64," read "*Mich., Lexington*—Ch. Good Shepherd, \$2.64."

ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS from May 1 to May 31, 1877, inclusive.

CENTRAL PENNSYLVANIA.

<i>Reading</i> —Christ Cathedral, for Scholarships in Bp. Tuttle's School.....	80	00	80	00
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CONNECTICUT.

<i>Birmingham</i> —St. James' Ch. S. S., for Bp. Tuttle.....	40	00		
<i>Bridgeport</i> —St. John's Ch., Mrs. M. E. L., for Bp. Neely.....	5	00		
<i>Southport</i> —Trinity Ch., for Bp. Neely.....	15	00		
<i>Westport</i> —Christ Ch., for Rev. Dr. Hoyt.....	25	00	85	00

GEORGIA.

<i>Augusta</i> —M. E. H., for Mexican Missions.....	1	00	1	00
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MICHIGAN.

<i>Monroe</i> —Trinity Ch., for work in Mexico.....	1	50	1	50
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MISSISSIPPI.

<i>Vicksburgh</i> —Miss J. V. B., for Bp. Whipple's work among the Indians....	9	00	9	00
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NEW JERSEY.

<i>Elizabeth</i> —St. John's Ch., of which for Nashotah, \$15; Bp. Morris \$10; Bp. Whitaker, \$10; Bp. Spalding, \$10; Bp. Tuttle, \$10; Bp. Elliott, \$10; Bp. Whipple, \$10; Bp. Garrett, \$10.....	85	00	85	00
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NEW YORK.

<i>Fishkill</i> —Trinity Ch., for Nashotah.....	5	28		
<i>Mamaroneck</i> —St. Thomas' Ch., Woman's Miss'y Ass'n, for Bp. Garrett, to be used at his discretion.....	30	00		
<i>New York</i> —Through Woman's Aux., for Harris Children (Expressage).....	5	00		
<i>Rye</i> —Through Woman's Miss'y Ass'n of Christ Ch., for Aged and Infirm Clergy.....	5	00	45	28

OHIO.

<i>Cuyahoga Falls</i> —St. John's S. S., for Mexico.....	1	64	1	64
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PENNSYLVANIA.

<i>Doylestown</i> —B., of which for Bp. Tuttle, \$3; Bp.				
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Whitaker, \$2; Bp. Wingfield, \$2; Bp. Spalding, \$2.....	9	00		
<i>Philadelphia</i> —St. Mark's Ch., for Bp. Whipple.....	1	50	10	50

PITTSBURGH.

<i>Brownsville</i> —Christ Ch., for Mexican Missions.....	25	00		
<i>Pittsburgh</i> —Ch. of the Good Shepherd, for Mission to the Jews.....	3	25		
St. Andrew's Ch., thro' Woman's Auxiliary, of which from Mrs. E. B., for Bp. Whitaker, \$100; Scholarship in Rev. L. H. Wells' School, \$40; for Bp. Morris, \$40; Mrs. Felix R. B., for Scholarship Rev. L. H. Wells' School, \$40.....	220	00	248	25

RHODE ISLAND.

<i>Providence</i> —E. D. N., for Mexico.....	5	00	5	00
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VIRGINIA.

<i>Richmond</i> —Moore Memorial, for Bp. Whipple.....	5	00	5	00
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WESTERN MICHIGAN.

<i>Grand Rapids</i> —St. Mark's S. S., for Scholarship in St. Mark's School, Salt Lake.....	40	00	40	00
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WESTERN NEW YORK.

<i>Geneva</i> —Trinity Ch., Woman's Miss'y Ass'n, for Bp. Whipple's Indians in his Diocese.....	36	00	36	00
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MISCELLANEOUS.

From Isabel, Annie and Frank Foxcroft, for Rev. D. Convers.....	1	00	1	00
Receipts for the month.....	\$654	17		
Amount previously acknowledged..	11,253	72		
Total receipts since Oct. 1, 1876.....	11,907	89		

THE Bishop of Oregon desires gratefully to acknowledge, through THE SPIRIT OF MISSIONS, the receipt of \$105, from the Sunday-school of St. Paul's Church, New Haven, Connecticut.

 The Treasurer of the Indian Commission respectfully gives notice that, in accordance with the directions of the last Meeting of the Board of Missions, the books of his Department will hereafter be closed upon the first day of September of each year.

INDIAN COMMISSION.

 The accompanying Sketch, together with letters from the Missionary at the Cheyenne Agency Mission, has been printed separately in the series of *The Church and the Indians*. Copies of this pamphlet can be obtained on application, by post or in person, at No. 30 Bible House, New York.

A SKETCH OF MISSION WORK AMONG THE CHIPPEWAS.

BY THE REV. J. LLOYD BRECK.

THE Missionary Letter that follows was written in July, 1854, by the Rev. J. Lloyd Breck. So far as we know, it never appeared in print. Copies of it were made by a number of Rectors of parishes at the East, interested in the labors of this Christian pioneer, and specially so in his then recent work among the Chippewa Indians. The letter was read to congregations, or to Sunday-schools, and served to deepen interest and to stimulate effort in behalf of the far-off Missionary and his labor of love.

The letter herewith given is printed from a copy made by the present writer in the summer of 1854. It is reproduced in this form, first as a *memento* of one who within a brief period has "fallen on sleep," after long and devoted service, for CHRIST's sake, in Mission work among whites and Indians in the Northwest, and in Christian education on the Pacific coast : and next because it is interesting to note the present proportions of the Church's work, even among these same Chippewas, as compared with what we find recorded in this letter. If "the day of small things," when Lloyd Breck toiled so faithfully for the Christianization of the red man, has not yet grown to the glory which it might have seemed to indicate, there is surely enough of promise in the present aspects and results of the work to furnish incentive to devout gratitude and to more earnest endeavor on the part of the Church.

We are quite confident that many who knew J. Lloyd Breck personally, and many others who only knew of his work as a Missionary on and *beyond* the then Western frontier, will be glad to have such a record of his labors among the Chippewas as is given in this letter written by him twenty-three years ago.

I WRITE this Missionary letter to our friends, young and old, male and female, in most grateful acknowledgment for the much benefit which

the several Missions that have been under my charge have received, from time to time, during the past twelve years.

I write from the *Chippeway Mission House*, where I am most happy in believing that both Christianity and Civilization are having place. Your faith in this work was good, when as yet nothing had been done to bring the Indian out of darkness into light and from his wild habits to those of the domestic life. Were you now with us in this portion of the Vineyard, where we have labored the most part of the time during the past two years, even *weak faith* would be satisfied by seeing what we daily behold, *viz.*, fields under cultivation with many Indian laborers, and a Christian Temple with numerous Indian worshippers! This is no fancy picture drawn to the imagination. The excessively degraded state in which we found these people affords ample evidence of their improvement. And it is due you as friends of this cause, and yet more as *co-laborers* along with us in this field, to know wherein this improvement has place. Permit me first to give you this willing testimony of the Governor of Minnesota, who is the Superintendent of Indian Affairs for this Territory, as appears in a letter which he has lately written to me.

"I am gratified" he says "to hear from all sources the unexampled success you are having in the great cause of humanity. Your Mission is now and has been doing more than any other Mission I know of. It will be highly gratifying to have a detailed report from you, by the last of September, that I may forward it to the Government and make it a part of the future history of the red man's redemption."

Another testimony still, though from abroad, to the excellency of that system which unites Religion and Industry, or Christianity and Civilization, will doubtless be gratifying to you. At the late Wisconsin Convention, Hobart Church, of the Oneida Nation of Indians, was represented by two young *natives*, whom their Missionary, a graduate of Nashotah, informed me, the whole tribe respected most highly, and had therefore sent them on as their delegates. These were two of three Indian boys that were received at Nashotah when young and unacquainted with our language, and were there trained through a course of four years, and then sent back to their people.

Furthermore, to show the Church's power under the influences and guidance of the HOLY SPIRIT to transform the red man, I will not here appeal to the glorious work of the English Church, to our North, where *two natives* are already Missionaries, united unto a Bishop of a truly Apostolic spirit with a staff of sixteen Clergymen besides themselves! These are in labors most abundant, throughout a region that is a very wilderness, beginning at a point three hundred miles to our North and thence stretching out in all directions to seven hundred miles farther on, embracing thousands of civilized Indians, where on the arrival of the first Missionary in 1820 there was not one within the Fold of the Reformed Branch of the Church.

But I am not required to go North to establish our claim for doing good to the Indian. What little as a Church we have at any time done for the regeneration of the red man has been abundantly blessed to encourage us to do more. The father of the Ottawa Indian that is with us, preparing for the Ministry, sent his son hither from the heart of Michigan, where he is the principal Chief of the tribe, to procure for him an education in the Christian Religion, so as to enable him to teach his own people, or the Chippewas, *the better way of life*. Whence this desire and this sacrifice of an aged Indian for a son of the sweetest disposition? Once he had learned the white man's vice, and was a habitual drunkard. He has now been a sober man for thirteen years, and for a long time a devoted Christian, whilst the *grand medicine* has been abandoned altogether for the Religion of the Cross. Whence this? The quiet and faithful labors of *Selkraig*, now an old man, tottering into the grave, will tell. And as a last bequest which this faithful servant of the Cross would make to the cause of the Indian, he sends his youngest son to us and asks us to take him and train him for the Ministry of the Word amongst the Pagans of this land.

From what I have now written, you will learn, Christian brethren, that plants are ripening here for the *harvest* that comes on apace, before the reapers can be prepared to enter in. But you will like to know something further, *viz.*, in what have the two years promised fruit, where we have been laboring? Seeds of glorious light have been and are even now shooting forth and promising in due time an abundant harvest. Enter with me now, please, the neat, squared-log church. It is the very picture of simplicity and solemnity. Ever kept sacred for the Divine Homage, it is always in that perfect order which becometh His Sanctuaries. These Indians call Christians the *Praying people*, and the Church building the *Wigwam of Prayer*. Above eighteen months since, we began connecting a simple form of Religious Worship with the daily instruction of an advanced class of native youth. This attracted a few adults into the Mission House, which, continuing through the winter, grew into a habit, and when the church was ready for consecration we transferred the prayers to it and built a distinct house for the School, so that now every day, at 4½ P. M. the bell rings and tolls for an Ojibwa Service; whereupon the laboring Indians and others come up in their *native attire* (where they have not adopted our own), and here they conduct themselves with the utmost propriety, for the most part observing all the usages of Liturgical Worship. I have before informed you that the English Prayer Book has been translated and published in Ojibwa by an English Society. This book has been to us of the greatest possible assistance in conveying to these people a knowledge of Christianity. I have asked you, Christian friends, to enter the church. It is a week-day. Fifty-six natives are present. The average number of daily attendants is over forty: quite

frequently there are fifty—as large a number as you would see at their *Grand Medicine Dance* which rarely occurs oftener than twice in the year ! Pagan is well translated into Ojibwa by one word, signifying *the people who do not pray* ! The small handful of whites you observe in the church are my fellow Missionaries in the LORD, who have, male and female, come hither to instruct the heathen in the better way of things, both temporal and spiritual. There are none other whites living hereabouts. The Indian that you hear interpreting is the same, concerning whom I wrote you at the beginning, and who came to this place with us in the Spring of 1852. He was once of the *Grand Medicine* ; but, born amongst the Canada Chippewas, he has had superior advantages to those living in the United States, and has received a fair English and Ojibwa education, and is well versed in the English and Ojibwa New Testament. I am thankful to say I am able to read the Liturgy in their own tongue, and thus appear before them in the true light of a Clergyman. The Interpreter gives the Sermon and other verbal instructions to the people, and also leads in the Ojibwa *responses*, which the people commit to memory and say orally. Two Sundays since, I baptized him, and he is now ready with our approbation to prepare for the Diaconate according to the new Canon.

That young man, of sixteen years of age, whom you observed entering the church late and kneeling down for silent prayer although the congregation was standing at the time, was also baptized a fortnight since. That mild and self-possessed countenance has ever distinguished him, although his great change in personal habits and attire could scarcely identify him with the same youth that had two years before stepped forward, the first from amongst his comrades, to help us plant our frail tent of canvas cloth upon the ground where the Mission Houses are now standing. This willing conduct of a young man, dressed in blanket, leggings, and braided hair falling down upon the back of each shoulder, according to the male custom of these people, was in truth his first *abrenunciation of Paganism*. For he was shortly after received into the Mission family, and we now regard him as one that will be speedily prepared to become a Catechist to the younger children, and eventually, we hope, a native Clergyman.

Amongst the children who occupy the chancel steps, please observe the largest of those boys. He also was baptized at the same time, and has been a member of the Mission House for upwards of a year.

These, my young friends, do not stand alone as *people of prayer* within this Chippeway Mission : eighteen others have been enrolled within the Fold of the Redeemed ; so that our faith has not been tested to the degree that our brethren's to the North was, for they waited till the *third* year before they witnessed the first *native* Baptism.

How exceedingly thankful then should we be to see in this remote

corner of the wilderness, not only a Christian Temple built, but a body of daily worshippers in it, to the number I have stated ; nor only so, but, amongst these, three Indians and one white young man actually going through a course of preparation for the Ministry, whilst from the White Mission in Minnesota we have already sent three young men to Nashotah to prepare for Holy Orders. How thankful, I say, should we be for all this evidence of *life* in the use of those divers helps which the Lord hath appointed in His Church on earth.

We constantly impress upon the minds of this people that the Church of St. Columba is not the white man's *Prayer Wigwam*, but that it was built expressly for themselves. You must not, therefore, be shocked at seeing the native in his *native* dress. The blanket and leggings with the men, and the blanket and short gown with the women, still prevail ; and when we reflect how difficult a matter it is to change customs, even of attire, amongst any people, but especially those rude like unto these, you will be delighted to see so many already conformed to the dress of the white. A number of the young women and some of the married have adopted the full dress of the white woman, and for the blanket have substituted the shawl. Many more are ready to make the change so soon as they find themselves able to do it. Unfortunately the Government provides only those articles of clothing for her *annuity* Indians which are calculated to keep them Indians.

Since I have spoken of the dress of these people, I will remark the pleasant feature that is already apparent amongst many of them—the evident desire to be clean and neat in person and apparel, especially on Sunday above all other days of the week.

The girls are taught by the Christian ladies of our household to make their own dresses, whilst the young women perform all the domestic work under the same supervision. The Mission farm is wrought altogether by the natives under the directions of a devoted Christian layman who has been with us from the beginning. And that you may know, Christian brethren, what the Indian will do when encouraged under the right influences, there are on some days as many as fifty men, women and children at work in the field and in the house ! Perhaps in the course of the year as many as five hundred different Indians have wrought under our directions. Work was considered a disgrace by these people a very short time back, and the principal Chief of this band, by name *The Bad Boy*, who said to me eighteen months ago that the white man wished to teach them how to work so as to make slaves of them, and said that the white man never enters their country but for gain, is now living in a house, and laboring daily, and frequenting the church with (I believe) a laudable desire of knowing the Truth.

The Mission farm acts in a two-fold capacity. It assists the native to subsist by work, and it instructs him in work ; so that there is scarcely

an Indian family that has not a distinct garden under cultivation, and some of these are becoming quite large. The Government has built a saw-mill for the Indian, but a short distance from us, so that he is hereby greatly encouraged to build and live in houses like the white man.

Had I time, and it were not overtaking your patience, my Christian friends, to hear more, I could narrate some things concerning these Indians, that would satisfy the most doubting ones that these people are not only men, but men ambitious for improvement equal to any nation that has been recovered in modern times from like poverty and degradation of *soul, mind and body*. But I can say no more at present. Nevertheless, I will say to you, my brethren, that ye are *Helpers of our joy*; and if you ask, for all that you have done, "What is *our* hope, or joy, or crown of rejoicing?" We reply, "Are not even these poor children of the forest, in the presence of our LORD JESUS CHRIST at His coming?"

In much affection, I remain your grateful Missionary for CHRIST and His Church,

J. LLOYD BRECK.

A word now as to what our Church is at this time doing for the Christian instruction of the Chippewas in Minnesota. Within a brief period this work has grown to the following proportions. Two Missions are sustained among them—one at the White Earth Reservation, the other at Red Lake Agency. The working force at present consists of 3 Native Clergy (1 Presbyter and 2 Deacons), 1 White Clergyman, and 6 Native Catechists, all of whom are Candidates for Holy Orders. Last year, 56 infants and children and 38 Adults were baptized, and 37 were confirmed, at White Earth. The offerings at that Indian Church of St. Columba, for various Missionary and charitable purposes, during the same period, amounted to more than *Four hundred dollars*. The number of Communicants is considerably over 200.

This, however, is only a small portion of our Indian Mission field. The largest division of this field, territorially and numerically, is among the Dakota Indians, under the charge of the Missionary Bishop of Niobrara. Here we have at present 7 White Clergy, 3 Native Clergy (2 Presbyters and 1 Deacon), 14 Native Catechists and Teachers, and 12 ministering women.

To sum up: the staff of workers in this Indian field consists of the Missionary Bishop, 8 White Clergy, 6 Native Clergy, 20 Native Catechists and Teachers, and 12 ministering women—all engaged in Christian work at 19 different Stations, and thus in various ways preaching the Gospel to old and young, in churches and chapels, at mothers' meetings, and in day and boarding schools.

The "little one," of Breck's day, is fast becoming "a thousand," under the blessing of God upon that wisdom and love which at length led the Church to take such a work out of the range of mere voluntary effort, however earnest and devoted, and to bestow upon it her highest sanction by the choice gift of a Missionary Bishop, and by the appointment of the Indian Commission.

To this Indian Commission of the Church, the whole staff of workers above mentioned, nearly 50 in number, all look for their *entire* support.

CHRISTMAS BOX FOR INDIAN CHILDREN.

THE appeal in these pages, last Summer, for contributions of articles for the Indian boys and girls at Christmas, was so kindly responded to, and so many children at our Schools and Stations were thereby made glad when the glad season came round, that we venture to renew the appeal with reference to next Christmas.

Contributions of new and old Toys, Dolls, Picture books, Story books, or any articles suitable for Christmas gifts for boys or girls, are solicited. If sent to the Secretary of the Indian Commission, No. 30 Bible House, New York, any time during the Summer, they can be forwarded sufficiently early in the Fall to reach even our remoter Indian Mission Stations in time for their intended use.

ACKNOWLEDGMENTS OF THE INDIAN COMMISSION.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of May, 1877.

ALBANY.			IOWA.		
<i>Fort Edward</i> —St. James' S. S., for education of C. S. Cook.....	23 06	23 06	M.....	2 00	2 00
CONNECTICUT.			LONG ISLAND.		
<i>Middletown</i> —Per H. C. R.....	10 00		Woman's Miss'y Asso., for Da- kota Prayer Book.....	26 30	
Berkeley Divinity Sch'l, St. Luke's Chapel.....	45 48		<i>Bay Ridge</i> —Christ Ch.*.....	55 00	
<i>New Haven</i> —Little Mary's Eas- ter offering.....	1 00		<i>Brooklyn</i> —Jno. J. VanNostrand, Esq.....	50 00	
A friend.....	20 00		Ch. Redeemer S. S., for Redeemer Scholarship.....	60 00	
Trinity Chapel, Class W., Lenten offerings.....	50		E. D.—Christ Ch. S. S.....	8 95	
The children of Trinity Parish School.....	1 75		<i>Newtown</i> —St. James', The Bee Hive, for Minnie Moore Scholarship, In memo- riam, St. Mary's School.....	60 00	260 25
<i>Norwalk</i> —R. G. O.....	5 00	83 73			
DELAWARE.			MARYLAND.		
<i>New Castle</i> —A birthday offering from Louise.....	10 00		Through Indian Aid League of Baltimore: Memorial Ch., towards salary of one lady, \$50; St. Pe- ter's S. S., for Sam'l McDonald Richardson Scholarship, Cheyenne, \$60.....	110 00	
Immanuel Ch. S. S., for Bp. Hare's School for Indian children.....	56 24	66 24	<i>Baltimore</i> —Grace, Missionary Mite Box.....	6 00	
FRANCE.			<i>Washington</i> —Ch. Incarnation, of which for Bp. Whip- ple's Indian work, \$3..	18 89	
<i>Paris</i> —Rev. E. A. Renout, \$15; Mrs. E. T. Renout, \$10..	25 00	25 00			
GEORGIA.					
<i>Augusta</i> —M. E. H.....	1 00	1 00			
ILLINOIS.					
<i>Limestone</i> —Christ Ch.....	2 00	2 00			


St. John's, A thank-offering.....	5 00	139 89	\$30) for support of <i>Obimweewosh</i> , White Earth.....	80 00	
MASSACHUSETTS.			<i>Jersey City</i> —Grace.....	11 00	
Thro' the Dakota League: St. Paul's Ch., Newburyport, for David Page Scholarship, St. Mary's School, \$60; Trinity Ch., Boston, \$255.21.....	315 21		<i>Orange</i> —St. Mark's.....	110 15	271 15
<i>Boston</i> —Trinity Ch., Young Women's Bible Class, for Trinity Bible Class Scholarship, Emmanuel Hall.....	60 00	375 21	OHIO.		
MICHIGAN.			<i>Sandusky</i> —Grace*.....	25 00	25 00
<i>Detroit</i> —St. John's Ch., Easter collection.....	91 59		PENNSYLVANIA.		
<i>East Saginaw</i> —St. Paul's.....	3 56		Through the Indians' Hope Association: Ch. Holy Trinity (of which for Spotted Tail Mission, \$8; for printing Dakota Prayer Book, \$30), \$38; St. Luke's, for S. T. (Ann. Subns., \$10; part of Easter collection, \$25), \$35; St. Peter's, Germantown, Mite Chests, pro rata, for debt, \$5; St. Mary's, W. Phila., for S. T., \$5; St. Mark's, Frankford, for S. T., \$4; Ch. Covenant, for S. T., \$13; Ch. Epiphany (for S. T., \$9.50; for Bp. Whipple, \$10), \$19.50.....	119 50	
<i>Houghton</i> —Trinity Ch., Woman's Miss'y Society.....	1 00		<i>Kingsessing</i> —St. James'.....	5 56	
<i>Monroe</i> —Trinity Ch.....	8 04		<i>Lower Merion</i> —Ch. Redeemer.....	23 38	
<i>Tecumseh</i> —St. Peter's.....	5 00	113 65	<i>Mt. Airy</i> —Grace*.....	7 88	
NEW JERSEY.			<i>Philadelphia</i> —Grace*.....	9 03	
Elizabeth Branch Woman's Auxiliary, for Bp. Hare's Indian Mission.....	5 00		St. Mark's.....	9 17	
<i>Bridgeton</i> —St. Andrew's.....	9 90		<i>Upper Providence</i> —St. Paul's Memorial S. S.....	5 94	180 46
<i>Red Bank</i> —Trinity Ch.....	4 50		PITTSBURGH.		
<i>Svedesboro</i> —Trinity Ch.....	14 50		<i>Pittsburgh</i> —St. Peter's S. S., Easter offering.....	7 59	
<i>Trenton</i> —St. Michael's*.....	21 45	55 35	<i>Warren</i> —Trinity Ch.....	2 50	
NEW YORK.			<i>Washington</i> —Trinity Ch.....	14 46	24 55
Through the Niobrara League: Ch. All Angels, add'l, \$8; Calvary Free Chapel, for W. D. Walker Scholarship, St. Paul's, \$60; Grace Ch., add'l, \$50; Ladies of St. Bartholomew's Ch., towards support of one lady, \$85; St. Paul's Chapel, Miss Kate Barnes, for Scholarship, \$60; St. Thomas' Ch., Ladies' Miss'y Society, for Niobrara and White Earth, \$23.75; Ladies of Trinity Chapel, for support of one lady (bal. for 1876, \$28.10; for 1877, \$100), \$128.10; Calvary Ch., per Mrs. Le Roy, add'l, \$55; A friend, for Miss Roberts' losses, \$100; Ch. Annunciation, a member, \$5.....	574 85		RHODE ISLAND.		
<i>New York</i> —George H. Houghton Scholarship, St. Paul's.....	35 00		<i>Providence</i> —St. John's, of which through the Indian Aid Society, \$225.....	505 38	505 38
St. Ann's.....	6 63		SOUTH CAROLINA.		
Trinity Ch., for Bishop's salary.....	250 00		<i>Cheraw</i> *.....	10 00	
<i>Saugerties</i> —Trinity Ch.....	23 81	890 29	<i>St. Thomas and St. Denis Parish</i>	4 53	14 53
NIOBRARA.			VIRGINIA.		
<i>Crow Creek Agency</i> —White congregation, of which for Miss Roberts, \$18.30; for Oneida Missionary's home, \$3.40.....	21 70	21 70	<i>Norfolk</i> —Woman's Miss'y Association, for education of Indian Students at White Earth.....	41 00	
NORTHERN NEW JERSEY.			<i>Union</i> —All Saints' S. S., for Spotted Tail Mission..	2 00	43 00
Woman's Miss'y League, for Mary E. Hinman Memorial Scholarship.....	70 00		WESTERN MICHIGAN.		
Thro' Woman's Miss'y League: (of which from St. John's, Woodside, \$19; Grace, Madison, H. E. N., \$6; St. Paul's, Boston, through Dakota League, \$25; St. John's, Troy, N. Y., Mrs. G. M. Tibbits, per Miss North,			<i>Coldwater</i> —St. Mark's.....	5 64	
			<i>Grand Rapids</i> —St. Mark's, Woman's Miss'y Association.....	2 86	8 50
			WESTERN NEW YORK.		
			<i>Rochester</i> —St. Luke's, of which for St. Luke Scholarship, St. Paul's, \$60; per Woman's Miss'y Association, \$36.80.....	129 56	129 56
			MISCELLANEOUS.		
			Proceeds of a Yankton Miss'y Box, \$16.80; of M. A. Q.'s Miss'y Box, 60c., in Rome, Italy, for Bp. Hare's Indians.....	17 40	
			Interest on Bp. Whipple Hospital Fund.....	350 00	367 40
				\$3,628 90	
			Amount previously acknowledged..	33,990 66	
			Total receipts since Oct. 1, 1876.....	\$37,619 56	

* Through Amer. Ch. Miss'y Society.

ACKNOWLEDGMENTS

OF THE

RELIEF FUND OF THE BOARD OF MISSIONS.

 The Treasurer will keep the Relief Fund open to the 31st July, 1877, when the account will be closed and the amount then in hand distributed. Congregations and individuals who have not contributed to this Special Fund, are earnestly requested to forward their contributions without delay to the Treasurer, LEMUEL COFFIN, 220 Chestnut street, Philadelphia.

The final account will be made up soon after the 31st July, and will appear in the September number of THE SPIRIT OF MISSIONS. A statement will then be made to show the amount given by each Diocese. So far not one-fifth of the Churches have contributed; and, apart from the Churches reported to this time, not one communicant in a hundred has given anything toward relieving the Departments of the oppressive debt. All are asked to come forward at once and do their duty in this matter.

The Treasurer of the Relief Fund of the Board of Missions acknowledges the receipt of the following contributions from April 14 to June 16, 1877, toward paying off the indebtedness of the DOMESTIC, FOREIGN and INDIAN Departments; which will be divided pro rata, except when otherwise designated below:

ALABAMA.			Sacketts Harbor—Christ Ch....		
<i>Demopolis</i> —Trinity, including			<i>Utica</i> —Grace, Dom., 50c.; Gen'l,		
\$3.35 from Lambs of the			\$40.....	40 50	55 31
Flock, Dom.....	13 00		CENTRAL PENNSYLVANIA.		
<i>Greenville</i> —St. Thomas'.....	2 70	15 70	<i>Bethlehem</i> —Trinity.....	8 00	
ALBANY.			<i>Columbia</i> —St. Paul's.....	9 84	
<i>Albany</i> —Cathedral of All Saints'	75 25		<i>Danville</i> —Christ Ch.....	18 56	
St. Paul's.....	209 97		<i>Harrisburg</i> —St. Stephen's, For.	38 49	
<i>Cairo</i> —Calvary, For.....	6 00		<i>Lock Haven</i> —St. Paul's.....	8 87	
<i>Catskill</i> —St. Luke's.....	18 00		<i>Mauch Chunk</i> —St. Mark's.....	25 00	
<i>Cooperstown</i> —Christ Ch.....	14 66		<i>Milford</i> —Ch. Good Shepherd...	2 50	
<i>Port Henry</i> —Christ Ch.....	3 14		<i>Morgantown</i> —St. Thomas'.....	5 25	
<i>Goreneer</i> —Trinity.....	6 56		<i>Philipsburgh</i> —John M. Hale...	20 00	
<i>Hobart</i> —St. Peter's.....	3 45		<i>Reading</i> —Christ Ch.....	40 00	
<i>Johnstown</i> —St. John's.....	9 44		<i>South Bethlehem</i> —Nativity.....	26 33	
<i>Kinderhook</i> —St. Paul's, Dom...	21 53		<i>Troy</i> —St. Paul's.....	5 10	
<i>Troy</i> —Christ Ch.....	67 00		<i>Wellsboro'</i> —St. Paul's.....	16 40	
<i>Unadilla</i> —St. Matthew's.....	9 00		<i>Wilkesbarre</i> —St. Stephen's.....	66 00	290 34
<i>Walton</i> —Christ Ch.....	5 00	448 00	CONNECTICUT.		
ARKANSAS.			<i>Bethel</i> —St. Thomas'.....	10 00	
<i>Camden</i> —St. John's.....	7 40	7 40	<i>Bridgeport</i> —Christ Ch.....	19 50	
CALIFORNIA.			E. W. Jenkins and L. R.		
<i>San Francisco</i> —St. Paul's Miss.			Ward.....	5 00	
S. S.....	14 00	14 00	<i>Fair Haven</i> —St. James'.....	24 75	
CENTRAL NEW YORK.			<i>Greenwich</i> —Christ Ch.....	16 00	
<i>Binghamton</i> —Christ Ch.....	3 50		<i>Guilford</i> —Christ Ch.....	10 60	
<i>Owego</i> —St. Paul's.....	6 80		<i>Milford</i> —St. Peter's (Communi-		
			cant) For.....	5 00	
			<i>New Haven</i> —Ascension S. S.....	15 86	
			Trinity Chapel.....	24 15	
			Cash, For.....	5 00	

<i>New Milford</i> —St. John's.....	27 00	
<i>Norwalk</i> —St. Paul's, For.....	40 00	
<i>Stratford</i> —Christ Ch.....	44 00	
<i>Warehouse Point</i> —St. John's.....	14 00	
<i>Windsor</i> —Grace.....	15 00	275 86

DELAWARE.

<i>Georgetown</i> —St. Paul's.....	10 00	
<i>Newport</i> —St. James'.....	3 13	
<i>Wilmington</i> —Calvary.....	15 22	
St. Andrew's, For., \$30; Gen'l, \$30.....	60 00	88 35

FLORIDA.

<i>Jacksonville</i> —St. John's.....	20 00	
<i>Tallahassee</i> —St. John's.....	16 59	36 59

GEORGIA.

<i>Augusta</i> —St. Paul's.....	50 00	
<i>Columbus</i> —Trinity.....	5 00	
<i>Macon</i> —Christ Ch.....	25 00	
<i>Savannah</i> —Christ Ch.....	29 24	109 24

ILLINOIS.

<i>Algonquin</i> —St. John's.....	2 65	
<i>Allon</i> —St. Paul's.....	21 00	
<i>Blivin's Mill</i> —St. Mary's Mission	3 30	
<i>Hyde Park</i> —St. Paul's.....	45 00	71 95

INDIANA.

<i>Evansville</i> —St. Paul's.....	17 15	
<i>Michigan City</i> —Trinity.....	6 17	23 32

IOWA.

<i>Marshalltown</i> —St. Matthew's..	6 10	
<i>Newton</i> —St. Stephen's.....	4 00	
<i>Winterset</i> —C. W. Hale, Dom..	2 00	
<i>Cash, M.</i>	1 00	13 10

KANSAS.

<i>Atchison</i> —Trinity.....	5 55	
<i>Lawrence</i> —Trinity.....	4 83	
<i>Manhattan</i> —St. Paul's, Dom., \$4.35; For., \$4.....	8 35	
<i>Marshall Co.</i> —Mission.....	8 50	27 23

KENTUCKY.

<i>Dayton</i> —St. John's.....	4 00	4 00
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LONG ISLAND.

<i>Brooklyn</i> —St. John's.....	50 00	
St. Peter's.....	67 77	
<i>Jamaica</i> —Grace.....	100 00	
<i>Cold Spring Harbor</i> —St. John's	8 00	225 77

MARYLAND.

<i>Annapolis</i> —Mrs. A. H. Swan...	20 00	
<i>Aquasco</i> —St. Paul's.....	12 31	
<i>Baltimore</i> —All Saints'.....	11 55	
Grace.....	150 00	
St. Bartholomew's.....	5 00	
<i>Bladensburg</i> —St. Matthew's....	9 00	
<i>Catonsville</i> —St. Timothy's.....	17 70	
<i>Charles Co.</i> —Rev. Rob't Proust, thankoffering, For.....	200 00	
<i>Frederick</i> —All Saints', For.....	33 75	
<i>Harford Co.</i> —Churchville Par- ish.....	7 00	
<i>Washington</i> —Ch. Epiphany.....	56 65	
Incarnation.....	39 02	
St. John's.....	3 00	564 98

MASSACHUSETTS.

<i>Boston</i> —Ch. Advent, Ind., 10c.; Gen'l, \$143.93.....	144 03	
Emmanuel, of which from S. H. H. and M. E. B., \$25.....	384 36	
Messiah.....	13 00	
Trinity.....	772 32	
<i>Cambridge</i> —Christ Ch., Dom., \$10; Gen'l, \$53.95.....	63 95	
St. John's Mem. Chapel.....	40 00	
Family Miss'y Box.....	10 00	
<i>Fall River</i> —Ascension S. S., For.....	25 00	
<i>Framingham</i> —St. John's.....	14 55	
<i>Great Barrington</i> —St. James'.....	16 36	
<i>Groton</i> —E. K. C.....	1 00	
<i>Holyoke</i> —St. Paul's.....	10 00	
<i>Hyde Park</i> —Christ Ch.....	14 00	
<i>Jamaica Plains</i> —St. John's.....	100 00	
<i>Newton</i> —Grace.....	13 22	
<i>Salem</i> —St. Peter's.....	76 00	
<i>Sheffield</i> —Christ Ch.....	10 00	
<i>Springfield</i> —Christ Ch.....	37 50	
<i>Stockbridge</i> —St. Paul's.....	13 62	
<i>Taunton</i> —St. Thomas'.....	63 10	
<i>Waltham</i> —Christ Ch.....	15 00	1837 01

MICHIGAN.

<i>Detroit</i> —Christ Ch., C. C. Trow- bridge.....	100 00	
Hon. H. P. Baldwin.....	1000 00	
<i>Fenton</i> —St. Jude's, Dom., \$1.....	8 00	
<i>Hillsdale</i> —St. Peter's.....	6 00	
<i>Jonesville</i> —Grace.....	1 35	1115 35

MINNESOTA.

<i>Becker Co.</i> —Richwood Station.....	1 00	
<i>Red Wing</i> —Christ Ch.....	28 46	
<i>Wabasha</i> —Grace Ch. Mission, For.....	5 81	
<i>White Earth</i> —Mission Station..	45	35 72

MISSOURI.

<i>Kirkwood</i> —Grace.....	62 85	
<i>Palmyra</i> —St. Paul's.....	8 00	
<i>St. Louis</i> —Christ Ch.....	72 60	143 45

NEBRASKA.

<i>Brownsville</i> —Christ Ch.....	9 53	
<i>Crete</i> —Trinity Memorial.....	12 85	
<i>Decatur</i> —Ch. Incarnation.....	7 70	
<i>Fremon't</i> —St. James'.....	2 50	
<i>Lincoln</i> —Ch. Holy Trinity.....	10 05	
<i>Nebraska City</i> —St. Mary's.....	16 50	
<i>Nemaha</i> —St. John's.....	1 50	
<i>North Platte</i> —Ch. Our Saviour..	15 72	
<i>Omaha</i> —Brownell Hall.....	2 73	
St. Mark's.....	7 60	
Trinity Cathedral.....	75 25	
<i>Schuyler</i> —Ch. Holy Trinity.....	5 50	
<i>Seward</i> —St. Peter's.....	3 50	
<i>Silver Creek</i> —St. Stephen's.....	1 88	172 81

NEW HAMPSHIRE.

<i>Charlestown</i> —St. Luke's.....	6 00	
<i>Concord</i> —St. Paul's.....	30 00	
<i>Exeter</i> —Christ Ch.....	29 77	
<i>Tilton</i> —Trinity.....	2 95	68 72

NEW JERSEY.

<i>Elizabeth</i> —St. John's.....	86 61	
<i>Navesink</i> —All Saints' Mem.....	5 65	
<i>Perth Amboy</i> —M. B. Walker....	3 00	
<i>Princeton</i> —Trinity.....	46 00	
Branch Woman's Aux., Miss C.....	1 30	
<i>Rahway</i> —Ch. Holy Comforter, For.....	16 80	

<i>Red Bank</i> —Trinity.....	14	76	
<i>Riverton</i> —Christ Ch.....	10	00	
<i>Trenton</i> —Bp. Scarborough.....	25	00	
<i>Woodbridge</i> —Trinity.....	10	00	
<i>Woodbury</i> —Christ Ch.....	21	50	240 62

NEW YORK.

<i>Bedford</i> —St. Matthew's.....	18	78	
<i>Briar Cliff</i> —All Saints'.....	15	65	
<i>Cold Spring</i> —St. Mary's-in-the- Highlands, Dom., \$5.20; Gen'l, \$31.72.....	36	92	
<i>Edgewater</i> —St. Paul's, a member	10	00	
<i>Fordham</i> —St. James'.....	26	84	
<i>Harlem</i> —Ch. Holy Trinity, Dom., \$15; For., \$15.....	30	00	
<i>Highland Falls</i> —Holy Inno- cents.....	9	05	
<i>Kingston</i> —St. John's.....	3	50	
<i>Mamaroneck</i> —St. Thomas'.....	24	00	
<i>Marlborough</i> —Christ Ch.....	5	25	
<i>New Milford</i> —A friend of Mis- sions.....	100	00	
<i>New York</i> —Advent.....	2	00	
Beloved Disciple.....	15	31	
Epiphany, For.....	20	00	
Grace, Dom., \$802.35; For., \$802.35.....	1604	70	
Incarnation.....	168	00	
St. Andrew's.....	10	00	
St. Ann's.....	28	00	
St. Chrysostom Chapel.....	9	51	
St. Thomas', For., \$100.....	385	17	
Zion.....	368	78	
<i>Nyack</i> —Grace.....	42	93	
<i>Poughkeepsie</i> —Holy Comforter, St. Paul's.....	43	26	
St. Paul's.....	60	30	
<i>Ramapo</i> —Christ Ch.....	3	00	
<i>Rondout</i> —Ch. of Holy Spirit.....	10	00	
<i>Staatsburg</i> —A churchman.....	5	00	
<i>Stone Ridge</i> —St. Peter's.....	1	00	
<i>Yonkers</i> —St. John's, For.....	25	00	3081 95

NORTH CAROLINA.

<i>Chapel Hill</i> —Chapel of the Cross	7	00	
<i>Edenton</i> —St. Paul's.....	11	31	
<i>Greenville</i> —St. Paul's.....	12	00	
<i>Haywood Co.</i> —Waynesville, Cal- vary, Ravenscroft Mis- sion.....	5	40	
<i>Henderson Co.</i> —Calvary, Ra- venscroft Mission.....	20	75	
<i>Hickory</i> —Ascension.....	1	55	
<i>Hillsboro'</i> —St. Matthew's, Dom., \$10; For., \$5; Ind., \$5.....	20	00	
<i>Hyde Co.</i> —St. George's.....	2	00	
<i>Pittsboro'</i> —St. Bartholomew.....	10	00	
<i>Raleigh</i> —Ch. Good Shepherd.....	13	43	
<i>Statesville</i> —Trinity.....	2	70	
<i>Windsor</i> —J. J. Jacobs.....	1	00	107 14

NORTHERN NEW JERSEY.

<i>Bayonne</i> —Trinity.....	35	00	
<i>Englewood</i> —St. Paul's.....	70	41	
<i>Madison</i> —Grace.....	33	50	
Grace, Woman's Miss'y League.....	20	00	
<i>Orange</i> —Grace, Dom., \$60; Gen'l, \$161.43.....	221	43	
<i>Passaic</i> —St. John's.....	4	00	
<i>Patterson</i> —Ch. Holy Commu- nion.....	13	62	
<i>South Orange</i> —Ch. Holy Com- munion.....	28	15	426 11

OHIO.

<i>Bellefontaine</i> —Trinity Mission.	4	90	
<i>Berea</i> —St. Thomas'.....	4	00	
<i>Canton</i> —St. Paul's.....	3	25	

<i>Cleveland</i> —All Saints'.....	4	00	
Grace.....	45	36	
St. Mark's.....	6	00	
St. Mary's.....	15	28	
St. Paul's, For.....	81	46	
<i>Cuyahoga Falls</i> —St. John's.....	8	36	
<i>East Liverpool</i> —St. Stephen's, For.....	3	50	
<i>Galion</i> —Grace.....	8	00	
<i>Gambier</i> —Ch. Holy Spirit, of which For., \$40.....	117	30	
<i>Hicksville</i> —St. Paul's.....	6	50	
<i>Hudson</i> —Christ Ch.....	4	50	
<i>Lynne</i> —Trinity.....	3	33	
<i>Marion</i> —St. Paul's, For.....	12	00	
<i>Maumee</i> —St. Paul's.....	5	07	
<i>Milan</i> —St. Luke's.....	4	00	
<i>Monroeville</i> —Zion.....	7	36	
<i>Mt. Vernon</i> —St. Paul's.....	5	24	
<i>Norwalk</i> —St. Paul's.....	25	00	
<i>Oberlin</i> —Christ Ch.....	2	15	
<i>Peninsula</i> —Bethel.....	1	25	
<i>Port Clinton</i> —Grace.....	3	00	
<i>Ravenna</i> —Grace.....	10	00	
<i>Tiffin</i> —Trinity.....	5	45	
<i>Toledo</i> —Grace.....	5	82	
Trinity.....	58	64	
<i>Urickville and Denison</i> —St. Barnabas, of which from S. S., \$1.90.....	5	55	
<i>Wellsville</i> —Ascension, Dom.....	3	50	
<i>Wooster</i> —St. James'.....	5	00	479 77

PENNSYLVANIA.

<i>Coatesville</i> —Trinity.....	10	08	
<i>Jenkintown</i> —Ch. of the Saviour, Dom.....	14	46	
<i>Philadelphia</i> —All Saints', (Low- er Dublin).....	38	18	
Grace, Male Miss'y Asso- ciation, For.....	100	00	
Incarnation.....	35	50	
Mediator.....	161	40	
Ch. Nativity S. S.....	25	00	
Oxford Ch., Rev. E. Y. Buchanan.....	200	00	
St. Luke's, For.....	16	50	
St. Peter's.....	11	00	
St. Stephen's, Deaf Mute Mission.....	2	90	
St. Timothy's (Roxboro').....	57	00	
Cash.....	1	00	
E. H. Coates (German- town), Dom.....	1000	00	
H. L. F.....	20	00	
Miss H. S. Hubley.....	10	00	
Miss M. H. Walker.....	10	00	
L. L. Walker.....	10	00	
<i>Pottstown</i> —Christ Ch.....	76	68	
<i>Radnor</i> —Ch. Good Shepherd, Extension.....	12	00	
St. David's.....	12	80	
<i>Rockdale</i> —Calvary.....	75	50	
<i>Upper Providence</i> —St. Paul's, For.....	10	83	
<i>West Philadelphia</i> —St. Mary's, Young Ladies' Bible Class.....	12	00	
<i>West Whiteland</i> —St. Paul's, Ind., \$1.90; Gen'l, \$4.30.....	6	20	1929 03

PITTSBURGH.

<i>Pittsburgh</i> —Ch. Good Shepherd.	4	27	
P. S. Wolcott, Dom., \$10; For., \$10; Ind., \$10.....	30	00	
<i>Ridgeway</i> —Grace.....	3	70	
<i>Washington</i> —Trinity.....	8	14	46 11

RHODE ISLAND.

<i>Bristol</i> —St. Michael's.....	100	00	
Trinity.....	6	62	

Newport—Emmanuel.....	88	88
Providence—All Saints' Memorial.....	10	00
Mrs. Grammell.....	500	00
Warren—St. Mark's.....	27	51
Wickford—St. Paul's.....	26	96 759 97

SOUTH CAROLINA.

Barnwell—Holy Apostles'.....	1	00 1 00
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SOUTHERN OHIO.

Avondale—Grace.....	21	00
College Hill—Grace.....	6	00
Grandville—St. Luke's.....	3	10
Milford—St. Thomas'.....	6	73 36 83

TENNESSEE.

Cleveland—St. Luke's.....	4	30
Jackson—Mrs. A. D. Campbell.....	5	00
Memphis—St. Mary's Cathedral, Dom.....	8	80 18 10

TEXAS.

Belton—St. Luke's.....	4	90
Calvert—Epiphany, Dom.....	5	00
Galveston—Trinity.....	33	00
Jefferson—Christ Ch.....	7	00
Palestine—St. Philip's.....	1	75 51 65

VERMONT.

Fairfax—Christ Ch.....	8	00
St. Johnsbury—St. Andrew's.....	5	00
White River Junction—St. Paul's Mission.....	6	36
Windsor—St. Paul's.....	3	15 22 51

VIRGINIA.

Charlestown—Zion (St. Andrew's Parish).....	27	75
Fairfax Co.—Zion, Dom.....	12	34
Gloucester—Ware Ch.....	5	08
Norfolk—Christ Ch.....	6	00
Petersburg—St. Paul's.....	42	00
Mr. and Mrs. G. C. Sutton.....	5	20
Wheeling—St. Matthew's.....	32	40 130 77

WESTERN NEW YORK.

Catharine—St. John's.....	4	00
Buffalo—St. John's.....	16	71
Geneva—Trinity.....	132	65
Geneseo—St. Michael's.....	2	00
Harara—St. Paul's.....	5	31
Rochester—St. Luke's.....	81	24 241 91

WISCONSIN.

Lodi—Valley News.....	1	00
Racine—St. Luke's.....	5	00 6 00

COLORADO.

Denver—St. John's.....	25	35
Trinity Memorial.....	4	00
Golden—Calvary.....	2	40
Greeley—Trinity.....	3	60 35 35

DAKOTA.

Crow Creek Agency—Mission....	7	25 7 25
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IDAHO.

Boise City—St. Michael's.....	33	00 33 00
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MONTANA.

Virginia City—St. Paul's.....	5	40 5 40
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NORTHERN TEXAS.

Dallas—St. Matthew's.....	35	00
Denison—St. Luke's.....	5	00
Farts—Ch. Holy Cross.....	8	25 48 25

WESTERN TEXAS.

Gonzalez—Mission.....	2	50
Hallettsville—Mission.....	4	05 6 55

WYOMING.

Cheyenne—St. Mark's.....	10	55 10 55
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Contributions since April 14.....	\$13,370	02
Amount previously acknowledged..	28,774	99

Total contributions to date.....\$42,145 01

ANALYSIS OF RECEIPTS.

Special for Domestic Committee.....	\$5,542	89
“ “ Foreign Committee.....	6,286	95
“ “ Indian Commission.....	2,177	50
General for the three Departments.....	28,137	67
	\$42,145	01

Committee of Bishops:


RT. REV. M. A. DEWOLFE HOWE, D.D.,

“ “ R. H. CLARKSON, D.D.,

“ “ W. H. HARE, D.D.

LEMUEL COFFIN,
Treasurer of Relief Fund.

OFFICE OF THE TREASURER, 220 CHESTNUT STREET,
PHILADELPHIA, June 16, 1877.

 The Treasurer of the Foreign Committee respectfully gives notice that, in accordance with the directions of the last Meeting of the Board of Missions, the books of his Department will hereafter be closed upon the first day of September of each year.

NOTICE.—The Secretary of the Foreign Committee will be glad to furnish Gatherers' and Receivers' Books to all who may desire to introduce the FIVE CENT SYSTEM, set forth in the April Number of THE SPIRIT OF MISSIONS.

23 BIBLE HOUSE, NEW YORK.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

JULY, 1877.

APPOINTMENT OF A MISSIONARY.

At the meeting of the Foreign Committee held on the first day of June, MR. ISAAC K. YOKOYAMA was appointed a Missionary to Japan, the action to take effect from the date of his ordination to the Diaconate.

It is interesting in this connection to state that Mr. Yokoyama, who came to this country six years ago for the purpose of pursuing an academical course of study, is the son of a Native physician of eminence and position in Japan. Subsequently his attention was drawn to the Sacred Ministry with a view to working among his own people. He has been supported by St. Michael's Parish, Trenton, N. J., and his Pastor, his Professors and his Bishop bear strong testimony to his moral and Christian character as well as to his intelligence and faithfulness.

Having now offered himself for his life's work, he hopes to be ordained during the early part of this month. It was expected by the Foreign Committee that his support would be drawn from a special fund.

Mr. Yokoyama will head our list of Native Clergymen in Japan, to which Empire this Church, of all Protestant Christian bodies, *first carried the Gospel message.*

RESIGNATION OF A MISSIONARY.

THE reason for the withdrawal of the Rev. S. R. J. HOYT from the China Mission was stated in the June No. His resignation was, with great regret, formally accepted by the Foreign Committee on the 1st ultimo.

A GOOD WORK AMONG THE MOHAMMEDANS OF WEST AFRICA.

ONE of the first agencies established by the Church Missionary Society at Sierra Leone was a boarding-school on Leicester Mountain, called the Christian Institution. A plan was adopted similar to that now so well known as the half-time system, by which half the day was given to instruction and half to manual labor.

When the increasing success of the Missionary operations in the colony led to the establishment of regular day-schools in the various towns and villages, the Christian Institution was merged into a College for the training of native Clergymen and teachers. An estate and building belonging to a previous governor chanced to be for sale. These were at once secured and Fourah Bay College opened. In this institution have been trained most of the native Clergy and teachers sent forth into various spheres of Christian labor on the West African Coast.

Recently the Society has resolved to enlarge the sphere of the operations of the College. While special provision is made for the theological training of agents for Missionary work, the College nevertheless has been thrown open as a high class school to those African youths whose parents are able to pay for a good education, many such being now found in the colony. The studies taught are Latin, Greek, Hebrew, Arabic, History, Geography, Comparative Philology, Moral Philosophy, Political Economy, Logic, Mathematics, Music, some branches of Natural Science, and, as extras, French and German. The University of Durham has accepted the affiliation of this African College in such a way that the students may obtain the degrees conferred by it without going to England. The Professors are the Revs. Messrs. Sunter, Schapira and Bowen.

The Rev. A. Schapira is a converted Jew, who was educated in Palestine, and speaks Arabic fluently, and, independently of his college duties, he is, moreover, doing a good work among the Mohammedans of Sierra Leone and adjacent regions. He has a school attended regularly by fifty children of Mohammedan parents, three of whom are the children of a priest. He has a daily Bible class for Mohammedan adults, with a membership of thirty-five. Three of these persons are Candidates for Baptism. Many Mohammedans come to Free Town and other parts of Sierra Leone, and these he preaches to or converses with, and gives or sells them Arabic Bibles. He goes regularly to Port Lokkoh and Old Lokkoh, where are

many Mohammedans, and he preaches to large numbers of them. Two Moslem Chiefs have given some of their children to him to be educated.

The testimony of Mr. Schapira agrees with that of others which has been published, that the natives of this part of Africa who have been turned to Mohammedanism are much less bigoted than Moslems generally, and much more willing to receive Christian instruction ; and what is true of these people in and interior from Sierra Leone, is also true of those of them who are on and back of Cape Mount, the proposed new station of our African Mission. The region known as Cape Mount joins the southern boundary of Sierra Leone, and was formerly, indeed, included in the Sierra Leone coast, though it is now included in Liberia.

Though Mr. Schapira has been in the country only about one year, and was ordained by the Bishop of Sierra Leone in September last, yet we learn from his report how very encouraging the work among these African Mohammedans is. On and near to Cape Mount resides the interesting Vey tribe, which has not yet embraced Mohammedanism.

A CONTRAST.

THE Bishop of Bombay, in a letter to the Archbishops at home, draws a striking contrast between the great number of Europeans who are eagerly braving the climate of India to engage in various secular pursuits, and the exceeding fewness of the servants of CHRIST who go to labor for the establishment of His Kingdom. His remarks are considered in some measure applicable to the circumstances of our African Mission. Bishop Payne said shortly before his retirement : "God has "demonstrated in my own person what I have always maintained, that "the Christian Missionary as well as the dealer in slaves, ivory and palm "oil, can live and have his work prosper in Africa."

EXTRACT FROM LETTER OF THE BISHOP OF BOMBAY.

Soldiers flow into the country and give up their lives in war to duty when it calls them, and even in peace to the more terrible demands of a climate which wears them out, and to disease which occasionally breaks out in fierceness, and cuts them off by tens and hundreds in a day. Civilians flow in also, eager for employment, until now the stream is checked because it is superabounding. Merchants and men of business add themselves to the gathering waters, peopling the presidential towns, and directing the whole course of trade, which, in remote corners of the

land, feels everywhere their presiding influence. Barristers and solicitors succeed, and reap from a litigious people harvests of gold, which, after a few years of strenuous work, they carry back with them to your native soil, there in comfort and in rest to end their days. Engineers and artisans follow on the track of the railroad, the steamboat, and the telegraph, making locomotion easy, and distributing with swiftness and precision the produce which the land yields, and the intelligence which interests all nations. But when we look for the presence of those profounder influences, which, by giving new hearts, can alone communicate real and intrinsic vitality ; when we look for the Church of CHRIST and her servants coming with the grace of God, and with the life, the power, the sacrifice, the knowledge, which might bring down the fire of heaven, and add to this man of Western clay, and to all his works, that divine essence which alone can give virtue and value to them—then, alas ! this stream, hitherto so ample that it needs to be determinedly checked rather than stimulated in its flow, changes into a faint dribble scarcely to be discerned, and now, of late, the few drops, which before rather trickled than ran, seem ceasing. Where, then, I have a right to ask the whole Church—where is your heart ?

AFRICA.

LETTER FROM THE REV. S. D. FERGUSON.

CAPE PALMAS, LIBERIA, WEST AFRICA,
April 7, 1877.

REV. AND DEAR BROTHER : We have had delightful and profitable Lenten and Easter Services. Every Wednesday and Friday the Morning Prayer and the Litany were said and a short lecture delivered. During Passion Week Services were held every day, and sometimes twice, with a sermon. The attendance during the whole season was good. People do not generally like to go to Church on week days, because it interferes with their business ; but I feel proud to say that we have some week-day as well as Sunday Christians here.

On Easter Day the church was tastefully decorated with flowers and vines, and really presented a grand appearance. The ladies, who did this work, deserve credit for their success. The first Service was held at sunrise in the morning ; and a more delightful Service I have never attended. It was cheering to see so many coming at this early hour, like the holy women of old ; though not like them to pay tribute of respect to the dead body of JESUS, but to meet the risen SAVIOUR. The Morning Prayer and Litany were said at this Service. At half-past ten o'clock, we met again. The church was crowded ; besides our own members a number of Methodist and Baptist visitors were present. The Ante-Com-

munion Service was said, the Sacrament of Baptism administered to infants, a sermon preached from St. John xx. 15, "Woman, why weepest thou?" and the Holy Communion celebrated. At the LORD's table there were many to receive the pledges of CHRIST's love, and to show forth the remembrance of His death, to their great and endless comfort.

The afternoon was to have been devoted to the Sunday-school, but a heavy rain commenced just as the bell was ringing, so that only a few children were out. In the evening our monthly Missionary meeting was held. This was a most appropriate sequel to the Services of the day. We talked about the great work of making the risen SAVIOUR known to those who are in darkness, and heard reports from the different committees showing the victory that has already been achieved for Him. The report of the work which has recently commenced in the heart of this continent under the direction of the English and Scotch Missionary Societies was particularly interesting, as well as that which referred to the return of the Jews to their own land.

So heartily did many of the people observe the holy season, and so manifest was the presence of the HOLY SPIRIT with us, I feel fully repaid for the extra labor that it cost me. The Church is certainly gaining ground here. But our efforts in this direction can only be fully appreciated by those who are acquainted with the situation. That we have succeeded so well—wonderfully well! if you will allow a little self-praise—is only by dint of earnest, persevering efforts. By a prudent policy we have managed to teach the doctrine and hold up the worship of the Church in all her regularly appointed festivals and fasts, and at the same time maintain the confidence and respect of those who differ with us. May God bless Africa!

Yours faithfully.

EXTRACT FROM LETTER OF REV. W. A. FAIR.

ORPHAN ASYLUM, CAPE PALMAS, *March 1, 1877.*

A SUNDAY LAW IN A NATIVE TOWN.

REV. AND DEAR BROTHER: No doubt you have heard ere this of the law passed in the heathen town near Hoffman Station, to strictly observe the LORD's Day. The Liberians themselves told me, in referring to the above, that when the heathen make a law they keep it. It is, I think, next to the Veys inventing a written language, the most wonderful thing that has happened on the West Coast of Africa. What makes it of more importance is, that the law was made in the oldest town of the Gēdebos, where the king of the whole tribe lives. The other towns have not yet taken any action in the matter, but it is customary for them to be guided, or at least greatly influenced, by the head town. I think you will be as much pleased to hear what led them to make the Sunday law, as that the law was made. Before the last war, which ended in a treaty

of peace being signed this day a year ago, a few Liberians, say fifty or a hundred men, were enough to drive the Gëdebos before them. This time there were more than a thousand Liberians on the battle field, but they began the fight on Sunday morning. On account of this fact, many of them had misgivings as to the result of the battle. Before it was over the Liberians became panic stricken, and ran from the natives, leaving cannon, provisions, etc., on the field. The natives firmly believe that God fought against the Liberians, because they "remembered not the Sabbath Day to keep it holy." The Liberians themselves can account for their failure in no other way.

The head town which they attacked on Sunday morning, and from which the natives ran through fear, yet which the Liberians through fear failed to take possession of, is the town in which the Sunday law has been since passed and strictly kept. They told Mr. Seton that he need not come to their town to hold Service, but that they would go to his church. On the LORD'S Day there is not now a canoe to be seen on the water for the purpose of fishing. These are some of the benefits which God has been pleased to bring about by means of the late war here.

CONDITION OF THE MISSION.

Now a few words as to the present condition of "Our African Mission," and the future prospect. I rejoice to say that it is anything but discouraging, notwithstanding what has been said to the contrary.

It is true that the desirable news of many converts being added to the Church daily, or even from year to year, so far, cannot be sent home. Still the laborers are not left without a *share* of that blessing to cheer their hearts. But is not the digging deep and laying of the foundation on the Rock contributing as much toward the completion of the building as when the men are engaged on the walls? with this difference, that the one part is above ground and can be seen from a distance, while the foundation work is under ground and can only be seen by those who are near it. If it is objected that "the foundation is long in being laid," we would ask, Was there ever a great building the foundation of which did not take a long time to lay, under favorable circumstances? How much longer, when there were only half a dozen, instead of fifty, to carry on the work? But even now, though the laborers are few, the walls of the great building are beginning to appear, as the following few facts well show, for the encouragement of those who, though far away, are to our work as Hiram was to Solomon—co-laborers in the building of the temple.

Less Devil Doctors.—I have been told by native Missionaries and teachers, who have been watching the progress of the work, from boyhood until now, that instead of ten devil doctors that used to be in a town then, there are but two now.

Less people put to death on account of Witchcraft.—That whereas,

so many men and women used to be poisoned because they were supposed to be witches, often five, ten and sometimes more, in consequence of the death of one person who had died from natural causes, now for several years past, in the head town of the Gëdebos, no one has been put to death for witchcraft. In the other towns along the coast, where the people have come in contact with Missionary influence, the evil custom is growing less and less.

The manner of burying is gradually being changed from the heathen to the civilized mode. Formerly the bodies were placed on a rocky island, exposed to the sun. Now they are put in graves, and often first put in a coffin. In former times a king's grave had a house over it. In the little house, and all about the door, from the number of boxes, crockery, clothes hanging up and glass and China ware, it presented exactly the appearance of a little second-hand furniture store. Now the late king of the Gëdebos lies buried according to the Christian custom, with the consent of the whole tribe. From the appearance of the grave you would think that it was the grave of a Christian. King's graves presenting the appearance above described, are still to be seen. What I want to call attention to is the change which is now beginning to take place.

The change of conduct at funerals.—At the funeral of Mrs. Seton last week there were about three hundred people present, the greater part from the heathen towns, and most of the remainder those who not long ago were heathen. Yet many of the heathen relatives of Mrs. S., and all the heathen who were not relatives, cast aside their heathen customs, peculiar to such occasions, and conformed to the Christian custom. While the remains were in the church, during the delivery of five addresses, the order preserved and the reverent attention paid was such as would have been creditable to the most respectable congregation in New York City.

Less faith in Gregrees.—Though few, comparatively speaking, have thrown aside their gregrees, many have lost nearly all faith in them. They will tell you that they wear them only because it is "*their* fashion." The same is true of many of those who enquire now of devil-doctors. Fear of blame, especially from the old people, compels them to consult them. The most forcible argument with those still in favor of the old customs is, that "It is our fashion." It is the light of the Gospel that has done so much to weaken their faith in what once they firmly believed. The same light which has caused them to lose faith in what is wrong, must necessarily ere long cause them to forsake that in which they have lost faith.

The great change in regard to getting girls to educate.—At first the Missionaries had to *buy* each girl—paying in value about \$30. Now we can get more girls for nothing, the children of Christian parents, than we have the means to educate, while in every heathen town (along the coast) they are asking for schools. And here let me say, that the important

and beneficial changes mentioned, and others that might be named, seem to me generally to be lost sight of when speaking of what has been done for the good of the heathen by the Missionaries in this part of Africa.

In conclusion : I think the present and future of Missions, in this part of Africa, may fitly be illustrated by the opening lately made at Hell Gate, New York. The present and the past is to the future of our work as the excavating was to the final explosion. At Hell Gate, for seven or eight years, men were laboring out of sight, and the work they were doing during those years could not be seen even by those who were passing to and fro over the water, beneath which the men were working. So it is with the work in Africa. Again, only those engaged in the work were aware of the quantity of stone which was being taken out of the way. So here—witchcraft, gregees, devil-doctors, etc., being represented by the stone. At last came the explosion—the result in a great measure of the previous years of hard labor. That final explosion was very sudden—the work of a moment, by means of which the work of the years which preceded it was brought to view. So here—soon, just at the right moment, when by means of the HOLY SPIRIT the work has been carried on so far as to be ready for a special outpouring of the SPIRIT, there will be a sudden casting off of heathenism, and outstretching of Ethiopia's hands unto God—conversions without number—the effect in a great measure of the work of previous years. And, as at Hell Gate, the work of the present and the past will then be brought to view.

I received the primers, cards, etc., you kindly sent me by the *Jasper*. I thank you for the primers and cards. I needed them very much. We need a large boxful of just such an assortment as you sent. I divided them among the teachers as far as they would go, keeping some for myself. I will send the Bishop, at his request, a list of what things are needed. I expect to visit Cape Mount in about ten days.

Sincerely yours.

CHINA.

FAMINE IN SHAN-TUNG.

(Contributed by Rev. Dr. Nelson.)

I SEND you enclosed a little report and account of an operation in which, with others, I was recently engaged, viz., administering on a charity, the funds for which were supplied by the generous kindness of many here. The famine has been and is "sore in the land." It has prevailed in the province of Shan-Tung and its surroundings, very grievously. There have been collected and sent to the famine district about \$18,000 or \$20,000 from this foreign settlement. The nine hundred persons mentioned in this printed account are a body who migrated, as did many others, in search of food. The wealthy natives of this region, too, I am

informed, have sent some \$40,000 in money, and a good deal of rice also. But, by the accounts of Missionaries, who in person are ministering to the sufferers, we are informed that great numbers have perished, and multitudes of orphans are left destitute, and the need must long continue. God shorten the day !

Very faithfully yours.

THE SHAN-TUNG REFUGEES.

We have been asked to publish the following statement regarding the distribution of funds collected by Mr. Blethen and handed to the Rev. Dr. Nelson for the relief of the Refugees :

SHANGHAI, *March 28.*

MY DEAR MR. BLETHEN : On the 14th Feb. you asked me to undertake the application of several hundreds of dollars, a portion of which was then in hand and the balance to be forthcoming as needed, for the relief of the Northern Refugees congregated near the South Gate of the city.

On investigation I found that others were giving special care to providing covering and clothing, and concluded that the fund in my hands had best be expended in supplying them with food. Three modes of doing this suggested themselves : 1, to divide the money among them ; 2, to divide rice among them, by tickets, or otherwise ; 3, to open a kitchen and furnish them with a daily allowance of cooked rice. I adopted the third mode of feeding them, as the one most likely to meet the wants of all for the longest time.

Had the money been given them, I was satisfied that the stronger among them would take advantage of the weaker (the women and children, the old and sick), and spend the money for their own indulgences.

Or if rice had been given them (as it was a saleable article), I feared the stronger would sell it from, not for, the weaker. For in a crowd of nine hundred Chinese, poorly off, most of whom were idle men, neither providence nor unselfishness could be counted on as the rule.

For such reasons it seemed best to follow the third plan mentioned, by which a regular daily supply of good, nourishing food would be furnished to all, each family getting its own allowance in proportion to numbers, and the cooked rice hardly being marketable, and not keeping long, offered little temptation or opportunity to the strong to take advantage of the weak.

Many of them would have preferred either the money or the uncooked rice, but the more considerate seemed satisfied that the kitchen was the surer thing for all. The original nine hundred having yesterday taken their last day's allowance, and moved off last night on their homeward journey, I send you and the other residents of Hongkew who contributed to this fund, the following account of its disbursement.*

The 111,820 bowls of rice were distributed to about 900 persons (of whom about 200 were children from ten years old and under), between the 18th February and 27th March, inclusive, or 37 days. The first fifteen days, the grown people received 3 bowls each a day ; and the remainder

* The account shows the receipt and disbursement of (Mexican) \$930.

of the time, 4 bowls a day. The children, during the whole time were allowed 2 bowls a day.

There were seven heads of clans, by whom the body was for the most part quietly regulated. These heads expressed for themselves and their respective companies great thankfulness for the liberality that had been shown them.

Very respectfully,

Your obedient servant,

R. NELSON.

EXTRACT FROM A LETTER OF REV. E. H. THOMSON.

SHANGHAI, *April 3.*

REV. AND DEAR BROTHER : . . . I wish you could see the boys in my school. I think some of them are *really* promising young men, and I trust they may be useful in the LORD'S work. We had such a nice Easter at our city church. It was full (you know it is a very large church for Shanghai) of city Episcopalians of our Church and the English Church. I am no hand to write about my own field ; I often wish I had some one to do it and turn the hearts of our friends towards it.

EXTRACT FROM LETTER OF DR. A. C. BUNN.

WUCHANG, *April 14, 1877.*

MY DEAR MR. KIMBER : The attendance at the Dispensary is good now. For a considerable time, however, it has been dull, and I am free to say that the work has not been as successful, apparently, during the year as I could have hoped. I am very far, however, from considering it discouraging. The coming summer we enter upon—my family and I—with serious apprehensions, derived from previous experience ; yet we are full of hope also, since God has permitted us to live now nearly two and a half years in China and we are an unbroken family and all well.

NATIVE MEDICAL STUDENTS.

Mrs. Bunn is getting at the study of the Chinese language more systematically than her many duties (she being a sort of Mother of the Mission since Mrs. Boone died and Mrs. Hoyt failed in health) have hitherto allowed her to do. She studies with a teacher every day, and instructs my two students in English. The said students are good workers, and I have great hopes of them.

PROPOSED INSTRUCTION OF THE BLIND.

A scheme for instruction of the blind waits till I can get information from the United States and England, which will enable me to take the next step. In the meantime I am doing nothing whatever with it, only waiting.

MISSIONARY CONFERENCE.

I suppose you have heard of the Missionary Conference to be held in Shanghai in May. It can hardly fail to be a convention of great interest,

and if one or two themes, the discussion of which has already been carried to too great length, are excluded, cannot but be of great usefulness. Dr. Nelson and Mr. Thomson are both to read papers. Several delegates go from this place, the Wesleyan Missionary Society sending two representatives. Of course we should all like to go, but neither Mr. Boone nor myself think seriously of it, as there is no one to take either his work or mine in our absence. I doubt not you will see full reports of the proceedings of the Conference.

THE MISSION BUILDINGS.

Miss Harris took possession of her house this week. She seems to be very devotedly studying the language. I think Mr. Boone sent you a photograph of each of our houses. The one of the Jane Bohlen House and School is very good ; that of this house poor. The artist has kindly agreed to try again for this, and to take the Boys' School-house also. The artist is a Franciscan Friar, who thus returns some of the medical visits I have made to members of his flock.

Our Easter Services have been unusually pleasant, but I understand from Mr. Boone that he will tell you about them.

I remain, faithfully yours.

JAPAN.

EXTRACT FROM LETTER OF MISS EDDY.

OSAKA, JAPAN, *April 18, 1877.*

MY DEAR MR. KIMBER : My school numbers some thirty-three scholars who are regular in attendance, two of whom I am trying to make Teachers of ; they live with me in the house, their stay is voluntary and I regard them as my own until they are able to take care of themselves. They are about fifteen years of age, and assist me in the care of the younger scholars.

HAITI.

EXTRACT FROM LETTER FROM BISHOP HOLLY.

PORT-AU-PRINCE, *March 27, 1877.*

REV. AND DEAR BROTHER : I can assure you, my dear Brother, that the news contained in your letter [as to the extension of appropriations] went far to lift a weight off the minds of our Missionaries in their anxiety for their temporal sustenance.

Such have been and still are my occupations in the work of local education undertaken here, coupled with much anxiety for means to sustain the same, that I have not had time to write you at length on current events in this Missionary field.

It is a subject of congratulation to see the Church at large in America

awaking up to its solemn Missionary responsibilities. The movement now being made on this subject promises, under the blessing of God, to put the resources of the Board of Missions on a more reliable, stable and liberal basis, and with a heart full of gratitude to the Giver of all good and perfect gifts, I cannot but exclaim, "God speed the work !"

My heart has been much saddened to learn, by the March number of *THE SPIRIT OF MISSIONS*, how much the work in Japan, under Bishop Williams and his self-denying band of Clergy, has been afflicted by the recent terrible conflagration in Yedo. May God give them the courage and strength to bear up manfully under the sad visitation, and may He so open the hearts of the rulers of that empire to receive the good news of the Gospel, that the gates of their imperial city shall be speedily opened for the entrance of the Heaven-sent messengers of these glad tidings, so that in place of the humble hut outside of the walls now in ashes, a spacious temple may lift its spire in the great square of that city, to represent in a worthy manner the Christian liberality of the great American Church, which has undertaken to carry the Gospel message to that nation.

I also noted with sorrow that both China and Africa were about parting with some of their most tried and trusty laborers. This sorrow was not unmingled with deep sympathy with the afflicted servants of God, thus disabled at their posts in the fore front of the Missionary combat so as to be obliged to retire from the field. May God in His infinite compassion for the heathen raise up other laborers for those fields, who shall exclaim in their impatience to mingle in the thickest of the contest against sin, the world and the devil, "Here I am, send me." And may He bless and console His afflicted servants now retiring disabled from these Gospel battle fields, in remembering their labors of love done in His Name to set forward the salvation of perishing souls in those benighted lands, where their works do follow them !

Very faithfully, your Brother in CHRIST.

FROM my experience, I can say that the American people are the most generous people in the world. I am acquainted more or less with some of the European nations ; I myself am a European ; I know something about what they have done and what they are willing to do. Now, the English people are regarded in Europe as the most generous with their money, but I believe that the American people are a great deal more liberal than the English in establishing colleges and schools. Look at all the colleges in the United States. They were all established by private munificence. Most of the great universities in Europe are maintained by government. Here they are all maintained by private liberality.—*Dr. Schereschewsky.*

ACKNOWLEDGMENTS

OF THE FOREIGN COMMITTEE.

N. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.

☞ All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK.

☞ Remittances in Bank Notes are not safe unless Sent in REGISTERED Letters.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from May 10 to June 10, 1877.

ALBANY.

<i>Cohoes</i> —St. John's.....	10 10	
<i>Port Henry</i> —Christ Ch.....	4 86	
<i>Potsdam</i> —Trinity.....	51 22	
<i>Troy</i> —St. Paul's.....	120 00	186 18

CALIFORNIA.

<i>Oakland</i> —St. Paul's.....	10 28	
<i>San Diego</i> —Holy Trinity.....	8 00	
<i>Stockton</i> —St. John's.....	2 50	20 78

CENTRAL NEW YORK.

<i>Antwerp</i> —St. Paul's, Wo. Aux..	1 55	
<i>Augusta</i> —St. Andrew's, Wo. Aux.	1 00	
<i>Binghamton</i> —Christ Ch.....	6 00	
Good Shepherd, of which thro' Wo. Aux., \$1; for Mexico, \$3.....	9 00	
<i>Camden</i> —Trinity.....	1 60	
<i>Cape Vincent</i> —St. John's, Wo. Aux.....	2 00	
<i>Cleveland</i> —St. James'.....	2 26	
<i>Elmira</i> —Grace S. S.....	17 00	
Trinity.....	131 27	
<i>Guilford</i> —Christ Ch.....	3 37	
<i>Ithaca</i> —St. John's, Wo. Aux.....	38 50	
<i>Jordan</i> —Christ Ch.....	8 53	
<i>Oxford</i> —St. Paul's S. S., for Mexico.....	11 37	
<i>Perryville</i>	2 48	
<i>Rome</i> —Zion, Wo. Aux.....	15 00	
<i>Sackett's Harbor</i> —Christ Ch., Wo. Aux.....	1 12	
<i>Sherburne</i> —Christ Ch., Wo. Aux.....	7 04	
<i>Skaneateles</i> —Wo. Aux.....	6 09	
<i>Syracuse</i> —Good Shepherd, Wo. Aux.....	5 00	
St. Paul's, Wo. Aux., for "Yung Yung" Sch'p, Bridgman Memorial School, China.....	40 00	
<i>Union Springs</i> —Grace.....	1 00	
<i>Waterloo</i> —St. Paul's, for Mex.....	16 50	
<i>Watertown</i> —Grace, Wo. Aux.....	2 91	
Trinity, Wo. Aux.....	40 00	
<i>Windsor</i> —Zion.....	2 50	373 09

CENTRAL PENNSYLVANIA.

<i>Bellefonte</i> —St. John's S. S.....	10 00	
<i>Mauch Chunk</i> —St. Mark's, Wo. M. So., for "Leighton Coleman" Sch'p, Duane Hall, China.....	40 00	
<i>Reading</i> —Christ Cathedral.....	100 00	
<i>Shamokin</i> —Trinity.....	1 00	151 00

CONNECTICUT.

<i>Hartford</i> —House Rents.....	25 00	
<i>Newtown</i> —Trinity.....	21 00	46 00

DELAWARE.

<i>Christiana</i> Hundred — Christ Ch., Annual subscription for Bridgman Memo. School, China.....	40 16	
<i>Dover</i> —Christ Ch.....	6 34	
<i>Stanton</i> —St. James' S. S., M. Box 1651.....	1 03	
<i>Wilmington</i> —St. Andrew's S. S., for "Rev. Wm. Russell" Sch'p, Cape Palmas Orphan Asylum, Africa.....	75 00	
Miscellaneous, "S. R.".....	5 00	127 53

EASTON.

<i>Kent Co.</i> —Shrewsbury Parish..	5 00	5 00
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GEORGIA.

<i>Rome</i> —St. Peter's, for personal benefit of Bp. Williams	28 30	28 30
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ILLINOIS.

<i>Limestone</i> —Christ Ch.....	3 25	3 25
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IOWA.

<i>Keokuk</i> —Bp. Kemper M. Soc....	26 00	
<i>West Davenport</i> —Christ Ch....	1 50	27 50

KANSAS.

<i>Lawrence</i> —Trinity S. S.....	3 50	3 50
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KENTUCKY.

<i>Bowling Green</i> —Christ Ch.....	3 75	
<i>Lexington</i> —"Mrs. A. E. D.".....	20 00	
<i>Louisville</i> —Grace.....	2 72	
A friend, at discretion of Bp. Penick.....	50 00	
<i>Shelbyville</i> —St. James' S. S., for India.....	3 00	79 47

LONG ISLAND.

<i>Brooklyn</i> —Christ Ch., Banner Class.....	6 25	
St. George's.....	17 50	
St. John's.....	15 00	
<i>Greenport</i> —Holy Trinity.....	13 08	
<i>Oyster Bay</i> —Christ Ch.....	20 06	
<i>Queens Mission</i>	78	
<i>Shelter Island</i> —St. Mary's Ch'l.	5 77	78 44

MARYLAND.

<i>Alleghany Co.</i> —Cumberland, Emmanuel.....	6 16	
<i>Anne Arundel Co.</i> —St. James' Parish.....	18 75	
<i>Baltimore Co.</i> —Baltimore, Memorial Ch.....	5 00	
St. Luke's.....	5 00	

St. Peter's, Ladies' F. M. Soc., for "St. Peter's" Sch'p, Miss Baldwin's School, Joppa.....	25 00	
Wo. Aux., of which thro' "Mrs. S. G. W.," at discretion of Bp. Penick, \$100.....	200 00	
"Mrs. S. G. W.," at discretion of Bp. Penick.....	100 00	
<i>District of Columbia</i> —St. Alban's Parish.....	5 00	
Washington, Incarnation, of which from M. Box 9486, \$2.62; for Mexico, 50c.....	19 01	
St. John's Parish.....	5 00	
Rock Creek Parish, St. Paul's.....	17 94	
<i>Frederick Co.</i> —Frederick, All Saints' Par., 5c. collection, \$42.50; S. S., for "Augustus Hare" Sch'p, Miss Baldwin's School, Joppa, \$25.....	67 50	
<i>Howard and Anne Arundel Cos.</i> —Trinity Parish.....	2 63	
<i>Prince George Co.</i> —St. John's Parish.....	5 00	
<i>Prince George and Anne Arundel Cos.</i> —St. Philip's Parish, "Mrs. S.".....	2 00	483 99
MASSACHUSETTS.		
<i>Amesbury</i> —St. James', thro' Wo. Aux., for Africa.....	13 05	
<i>Andover</i> —Christ Ch., thro' Wo. Aux., at discretion of Mrs. Schereschewsky.....	7 20	
<i>Boston</i> —Advent, for Dr. Schereschewsky's College in China.....	60 70	
Emmanuel, M. Box 1624, Chapel of the Good Shepherd, for F. M. F.....	5 17	
(<i>Roxbury</i>)—St. James', of which S. S., \$15.....	107 67	
(<i>Jamaica Plains</i>)—St. John's, Wo. Aux., for Miss Harris' salary.....	40 00	
(<i>Dorchester</i>)—St. Mary's, of which through Wo. Aux., M. Box, \$6.85; In memory of "Lily Beale," for Miss Nelson's salary, \$4.....	13 35	
(<i>South</i>)—St. Matthew's, thro' Wo. Aux., for China.....	10 00	
St. Paul's, through Wo. Aux., for "St. Paul's" Sch'p, Emma Jones Girls' School, China, \$50; S. S., for "St. Paul's S. S." Sch'p, in same school, \$50.52.....	100 52	
Trinity, "A. member," thro' Wo. Aux., \$5; S. S., for Sch'p, Hoffman Institute, Africa, \$75.....	80 00	
<i>Cambridge</i> —St. James', of which from M. Boxes, \$3; for Mexico, \$6.51; for Japan, \$6.19.....	23 00	
St. John's Memo. Chapel, thro' Wo. Aux., for Sch'p, Emma Jones Girls' School.....	50 00	
St. Peter's, thro' Wo. Aux., for Dr. Schereschewsky's College in China.....	11 50	
<i>Framingham</i> —St. John's S. S.....	6 80	
<i>Longwood</i> —Ch. of Our Saviour, of which for "Longwood" Sch'p, Duane Hall, \$50.....	101 73	
<i>Newburyport</i> —St. Paul's, thro' Wo. Aux., for "St. Paul's" Sch'p, Jane Bohlen Girls' School, China.....	50 00	
<i>South Groveland</i> —St. James'.....	2 50	
<i>Worcester</i> —All Saints', of which thro' Wo. Aux., \$12.....	41 00	746 44
MICHIGAN.		
<i>Flint</i> —St. Paul's.....	4 46	
<i>Houghton</i> —Trinity, Wo. M. Soc., of which for Mexico, \$10.50.....	20 50	
<i>Tecumseh</i> —St. Peter's.....	5 00	29 96
MINNESOTA.		
<i>Benson</i> —Christ Ch.....	1 18	
<i>Willmar</i> —St. Luke's.....	2 00	3 18
MISSOURI.		
<i>Cassville</i> —"C. S. B.".....	1 00	
<i>Kansas City</i> —Grace.....	7 25	8 25
NEW HAMPSHIRE.		
<i>North Conway</i> —Christ Ch.....	10 00	10 00
NEW JERSEY.		
<i>Allentown</i> —Christ Ch.....	3 25	
<i>Bordentown</i> —Christ Ch.....	5 50	
<i>Burlington</i> —St. Mary's, add'l, for College, China.....	7 00	
<i>Crosswicks</i> —Grace.....	1 75	
<i>Elizabeth</i> —Trinity, thro' Wo. Aux., for Mexico.....	1 00	
Branch of Wo. Aux., of which for Mexico, \$8.04; China, \$3.45; Mrs. Schereschewsky's work, \$7.20; Duane Hall, \$17.97.....	69 44	
<i>Freehold</i> —St. Peter's, for Miss Nelson's salary.....	22 85	
<i>Rahway</i> —St. Paul's.....	13 15	
<i>Trenton</i> —St. Michael's, Wo. M. Soc., for Africa, \$29.43; S. S., for F. M. F., \$14.67.....	44 10	168 04
NEW YORK.		
<i>Goshen</i> —St. James'.....	74 25	
<i>New York</i> —St. Ann's, of which "Mrs. C.," \$5.....	14 50	
St. Chrysostom's Chapel.....	17 61	
St. Mark's, H. B. Renwick, Esq., of which for Mexico, \$200.....	800 00	
St. Michael's.....	10 00	
St. Thomas, Ladies' F. M. Soc., for F. M. F., \$40; Miss Nelson's salary, \$16.39.....	56 39	
Chelsea Female Inst., for Sch'p, Cape Palmas Orphan Asylum, Africa.....	40 00	
Montgomery Cottage, Sheltering Arms, for Japan.....	3 72	
<i>Rhinecliff</i> —Ascension, M. Box 14957, Mrs. M. R. Miller.....	15 00	1081 47
NORTH CAROLINA.		
<i>Hillsboro'</i> —St. Matthew's Par., four M. Boxes.....	5 32	5 32
NORTHERN NEW JERSEY.		
<i>Bergen Point</i> —Trinity, Young Ladies' M. Soc., for Bridgman Memorial School.....	25 00	
<i>Dover</i> —St. John's.....	5 69	
<i>Newark</i> —St. John's.....	3 00	
Wo. Miss'y League, for Sch'p, Miss Baldwin's School, Joppa.....	25 00	58 69

OHIO.		Southern Ohio Branch	
<i>Cleveland</i> —Christ Ch., of which from Allie, Harry and Annie Duerr, \$1.15.....	13 00	Wo. Aux.	86 63 346 24
St. Paul's, through Wo. Aux., for F. M. F.....	14 00	VERMONT.	
<i>Gambier</i> —Harcourt Parish S. S., for "Rev. Alfred Baker, D.D." Sch'p, Emma Jones Girls' Sch'l, China.....	40 00	<i>Bellows Falls</i> —Immanuel.....	13 00
<i>Warren</i> —Christ Ch.....	10 00	<i>Rutland</i> —"E. S.".....	1 00
Central Convocation of Ohio.....	7 50 84 50	<i>Winooski</i> —Trinity Mission.....	1 50 15 50
PENNSYLVANIA.		VIRGINIA	
<i>Norristown</i> —St. John's, for Bridgman Mem. Sch'l, China.....	30 00	<i>Charlottesville</i> —Christ Ch.....	18 45
<i>Philadelphia (Lower Dublin)</i> —All Saints' M. Box.....	3 75	<i>Albemarle Co.</i> —Grace, for Joppa, of which M. Box 8080, \$2.75; M. Box 5589, \$1.25.....	27 40
Christ Ch. Chapel.....	1 00	<i>Alexandria Co.</i> —Alexandria, Christ Ch.....	23 75
(<i>West</i>)—Ch. of the Saviour St. Luke's, at discretion of Dr. Schereschewsky, \$72; for China, \$2; from five M. Boxes, \$25.46.....	99 46	<i>Botetourt Co.</i> —Botetourt Parish, "A member,".....	18 00
(<i>Chestnut Hill</i>)—St. Paul's (<i>Germantown</i>)—St. Peter's, Wo. Com. on Work for For. Missionaries.....	8 00	<i>Culpeper Co.</i> —St. Stephen's, at discretion of Bp. Penick.....	1000 00
(<i>West</i>)—Trinity.....	91 70	<i>Fairfax Co.</i> —Theological Seminary, E. A. Penick, at discretion of Bp. Penick.....	5 50
From 25 M. Boxes.....	19 00 296 88	<i>Frederick Co.</i> —Winchester, "Mrs. J. C. W.".....	5 00
PITTSBURGH.		<i>Hanover Co.</i> —Hanover, St. Paul's.....	8 50
<i>Corry</i> —"L.".....	1 00	<i>Henrico Co.</i> —Richmond, St. Paul's.....	47 96
<i>Eric</i> —St. Paul's.....	33 22	St. John's, for "Eliza Carrington" Sch'p, Baird Hall, China.....	20 00
<i>Oil City</i> —Christ Ch. S. S.....	10 00	<i>Louisa Co.</i> —St. John's, for Joppa.....	4 05
<i>Pittsburgh</i> —Calvary S. S., of which for "J. D. Wilson" Sch'p, Hoffman Institute, Africa, \$75; for "Calvary S. S." Sch'p, Baird Hall, China, \$50.....	125 00	Trevilian's Depot, "Mrs. H. T.".....	5 00
St. Luke's.....	6 12 175 34	<i>Marion Co.</i> —Marion Christ Ch.....	10 50
RHODE ISLAND.		<i>Mason Co.</i> —Point Pleasant, Christ Ch.....	4 26
<i>Pawtucket</i> —St. Paul's S. S., Infant Class.....	25 00	<i>Norfolk Co.</i> —Norfolk, from sale of flowers, for Miss Nelson's salary, \$5; for Japan, \$5.....	10 00
<i>Providence</i> —Redeemer.....	26 00 51 00	Collection at Diocesan Council.....	54 68 1263 05
SOUTH CAROLINA.		WESTERN MICHIGAN.	
<i>Aiken</i> —Little Johnnie, \$1; In memory of his sister, \$1; from two sisters, \$2; all for Japan.....	4 00	<i>Albion</i> —St. James', of which M. Boxes, \$2.90.....	5 20
<i>Bluffton</i> —Holy Cross (Whites).....	1 26	<i>Grand Rapids</i> —Chapel of Good Shepherd, S. S.....	7 00
<i>Grahamville</i> —Holy Trinity.....	2 65	St. Mark's, Wo. M. Asso.....	10 00
<i>Prince William Parish</i> —Sheldon Ch. (Whites).....	5 35	<i>Union City</i> —Grace.....	1 20 23 40
<i>Wallerboro'</i> —St. Jude's (Whites) \$3.56; (Colored), 30c....	3 86 17 12	WESTERN NEW YORK.	
SOUTHERN OHIO.		<i>Buffalo</i> —St. Paul's, for Mexico, of which Busy Bee Soc., \$11.35.....	54 55
<i>Cincinnati</i> —Christ Ch., Young Ladies' Bible Class, for "Josephine Foster" Sch'p, Bridgman Mem. School, China, \$13.75; S. S., at discretion of Bp. Penick, \$100.....	113 75	<i>Clifton</i> —St. John's.....	22 51
St. John's.....	126 51	<i>Geneva</i> —Trinity, five M. Boxes.....	7 64
<i>Dayton</i> —Christ Ch.....	16 00	<i>Niagara Falls</i> —M. Box 4569, 80 cents; M. Box 4655, \$5.28.....	6 08 90 78
<i>Portsmouth</i> —All Saints' S. S., Miss Gregg's Class of boys, for Duane Hall..	3 35	WISCONSIN.	
		<i>Milwaukee</i> —St. James'.....	18 18
		<i>Racine</i> —Racine College.....	5 00 23 18
		IDAHO.	
		<i>Boise City</i> —St. Michael's.....	6 01 6 01
		Receipts for the month.....	\$6,068 38
		Amount previously acknowledged.....	88,488 34
		Total receipts since Oct. 1, 1876.....	\$94,556 72

ANALYSIS OF RECEIPTS.

For Mexican Church (special).....	\$4,319 64
" Other "Specials".....	1,631 55
" Debt, from Centennial Relief Committee.....	14,932 89
" Work of the Foreign Committee (of which from Legacies, \$985).....	73,772 64
Total.....	\$94,556 72

FOREIGN STATIONS.

WESTERN AFRICA.

RT. REV. C. CLIFTON PENICK, D.D., Miss'y Bishop.

Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....Cape Palmas.
 Rev. Samuel W. Seton (Native).....Hoffman Station.
 Rev. R. H. Gibson (Liberian).....Graway.
 Rev. M. P. Valentine (Native).....Cavalla.
 Rev. Wm. Allan Fair.....Cape Palmas.
 Miss Mary E. Savery.....
 Mrs. Fair.....Orphan Asylum, Cape Palmas.
 Mrs. S. J. Simpson (Liberian), Teacher.....Cape Palmas.
 Mrs. Ann Toomey (.....), Orphan Asylum,
 Cape Palmas.
 Samuel Boyd (Native) Teacher.....Fishtown.
 G. T. Bedell ".....Cavalla.
 Alonzo Potter ".....Hoffman Station.
 John Farr ".....Half-Graway.
 B. B. Wisner ".....Berebe.
 Richard Killen ".....Rockbookah.
 O. E. Shannon ".....Kabla.
 James Boyd ".....Gdeyatabo.
 E. W. Appleton ".....Cavalla.

Bassa District.

Rev. L. L. Montgomery (Liberian).....Bassa.
 D. T. Harris (Liberian), Teacher.....

Monrovia District.

Rev. T. H. Eddy, M.D.....
 Edward Hunte (Liberian), Teacher.....Quay's Town.
 Mrs. Eddy.....

CHINA.

Rev. Robert Nelson, D.D.....Shanghai.
 Rev. Elliot H. Thomson.....
 Rev. Samuel I. J. Schereschewsky, D.D.....
 Rev. W. J. Boone.....Wuchang.
 Rev. Kong Chai Wong.....Shanghai.
 Rev. Yung Klung Yen, M.A.....Hankow.

Rev. Hoong Neok Woo.....Shanghai.
 Rev. Kia Sung Ting.....
 A. C. Bunn, M. D., Missionary Physician.....Wuchang.
 Mr. Soong-Lieu Dzung.....Shanghai.
 Mrs. Nelson.....
 Mrs. Thomson.....
 Miss Lydia M. Fay.....
 Miss Mary C. Nelson.....
 Mrs. Schereschewsky.....
 Mrs. Bunn.....Wuchang.
 Miss Henrietta F. Harris.....
 Also twenty-five Catechists and Teachers.

JAPAN.

RT. REV. C. M. WILLIAMS, D.D., Miss'y Bp.....Yedo.
 Rev. A. R. Morris.....Osaka.
 Rev. J. Hamilton Quinby.....
 Rev. William B. Cooper.....Yedo.
 Rev. Clement T. Blanchet.....
 Henry Laning, M. D., Missionary Physician.....Osaka.
 Miss Ellen G. Eddy.....Yedo.
 Mrs. Cooper.....
 Mrs. Blanchet.....
 Miss Florence K. Munan.....
 Also nine Catechists and Teachers.

GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).....Athens.

PALESTINE.

Miss Mary B. Baldwin, with three teachers.....Joppa.

HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions:

RT. REV. J. THEODORE HOLLY, D.D.....Port-au-Prince.
 Rev. St. Denis Bauduy.....
 Rev. Julien Alexandre.....Buteau.
 Rev. Pierre E. Jones.....Jeremie.
 Rev. Charles E. Benedict.....Cayes.
 Rev. John Elisee Salomon.....Anse a Veau.
 Rev. Pierre Louis Benjamin.....Gonaives.
 Rev. Louis Duplessis Ledan.....Torbeck.
 Rev. Alexander Battiste.....Port-au-Prince.
 There are besides, three Deacons and four Catechists.

Committee for Foreign Missions.

RT. REV. HORATIO POTTER, D.D., LL.D., Chairman.

REV. JOHN COTTON SMITH, D.D.	REV. JOSHUA KIMBER,	STEWART BROWN, Esq.
REV. H. DYER, D.D.	FRED'K S. WINSTON, Esq.	LEMUEL COFFIN, Esq.
REV. BENJ. L. HAIGHT, D.D., LL.D.	LEWIS CURTIS, Esq.	JAMES M. BROWN, Esq.

REV. JOSHUA KIMBER, Secretary and General Agent, 23 Bible House, New York.

REV. S. D. DENISON, D.D., Honorary Secretary, 23 Bible House, New York.

JAMES M. BROWN, Esq., Treasurer, 23 Bible House, New York.

STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	2 cts.
JOPPA.—Letters, each half ounce or fraction thereof,	5 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	2 cts.
Book Packets, each four ounces or fraction thereof,	5 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	4 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Rooms.	
LIBERIA.—Via Southampton (thence Weekly), Letters, each half ounce or fraction thereof,	15 cts.
Newspapers, each	4 cts.
By Sailing Vessels (occasionally),	10 cts.


THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Cartons of ten each (by Express).

Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends Christmas offerings, and **An Easter Card** will go to each one who sends Easter offerings.

 The Treasurer of the Commission of Home Missions to Colored People respectfully gives notice that, in accordance with the directions of the last Meeting of the Board of Missions, the books of his Department will *hereafter* be closed on the *first day of September* of each year.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

JULY, 1877.

WE can scarcely do better for the Colored People and the Church at large, than to publish in our present number "The Report of the Committee on the Relations of the Church to the Freedmen," as presented and received by the recent Annual Council of the Diocese of Florida. It is well worthy the attentive perusal of every Churchman throughout our land, and expresses far better than any utterance of ours, the real sentiment of Christian people in the South. We have long known of the existence of kind feeling between the races, and have ever had faith to believe that its expression was only a question of time. The interest in the Colored People as here expressed is not confined to Florida alone, but will at no distant day (D. V.) be as apparent in other Southern Councils. We can hardly venture on an expression of our gratitude. W. E. W.

REPORT.

Your Committee, directed to report upon the condition of the Freedmen in Florida, and to consider and propose some plan for the better working amongst them to advance their spiritual culture, beg leave to submit the following considerations, with the evident duties flowing from them, together with some practical suggestions to both the Clergy and Laity.

There is one well known fact to which your Committee would ask to call the attention of the Council. The Church in the whole tier of Southern Dioceses, previous to the emancipation, looked upon the Colored race as those who, in the wondrous providence of God, were committed to her especial care, and made the subjects of her patient teaching and earnest prayer. What had been already done, and what should be further attempted, formed a portion of almost every address of a Southern Bishop to his Convention.

Colored Baptisms, Confirmations, admission of communicants, catechizings and Services held, new churches built for the better accommoda-

tion of the negroes, and offerings (made by them for Missions) made up a large portion of the parochial report of every Southern Parish Priest.

In those days the standing of a Clergyman in a Southern Diocese, the estimation in which he was held, depended largely upon his faithful labor and success amongst the Colored People. Up to the day of the emancipation, the sense of the responsibility of the Church for this people steadily grew, and the labors amongst them as steadily increased in every Southern Diocese.

Your Committee beg leave to express the opinion—rather their conviction—that the emancipation has in nowise lessened the obligations of the Church in the South. We venture to assert that no change in the political or social condition of the negro, arising out of the act of emancipation, can possibly release the Church from the duty laid upon her by God, when, in His providence, He allowed the thousands of this race to be transported across the ocean from heathen Africa and planted in this Christian land. We would venture this further opinion, that certain results of the emancipation—not necessary ones, and not of the seeking of the Freedmen—have rather added to the responsibility of the Church, both in the North and in the South in behalf of this race.

The teaching of unscrupulous men that the interests of the Freedmen were no longer the same with those of their former owners, led to an estrangement, and then to an angry and bitter opposition.

This estrangement of the Freedmen, brought about by ungodly politicians, threatens, if it continue, to impair, if not to destroy, their prosperity and well-being in the entire South. Another result of the Freedmen being led to view their interests as opposed to those with whom they had once lived in so intimate relations—household relations—was their religious separation from the white race in the South and their forming distinct and separate Church organizations; and this has only widened the distance between the two races. This withdrawal of the Freedmen from worshipping with the white race and forming Church organizations of their own, to say nothing of the sin of schism it involved, has led to most sad results to the Colored race. There were no *sufficient* number of instructed men of their own color at the time of the emancipation, *nor has there been at any time since*, to take the place of their former white teachers and Ministers, and to this fact it is in a large measure due that there has been so sad a decline in clear and distinct religious knowledge and of well regulated and orderly religious lives amongst them. The depressed and impoverished condition of the whole Church in the South upon the close of the war, prevented any adequate efforts being made to train Colored men to minister amongst their people.

And here your Committee make bold to ask if these sons of Africa made so strong and touching an appeal *to the sympathies, the prayers* and the labors of the Church when, as ignorant and degraded heathen,

they arrived upon our shores, *do their children* make any less touching appeal to the Church for her sympathy, her prayers and helping hand, when, tempted and seduced by wicked men, they are beginning to wander away from the true light into the darkness of error, and consequent evil living? The fathers of these Freedmen were heathen men, foreigners and aliens to the household of God, while they, the children, are our brethren in the Lord. The appeal of heathen men to the Church is a strong one; but the appeal of brethren tempted, deluded, wandering and in want of strong and true leaders, is far stronger. No Christian man can hesitate to believe that the prosperity of our Southern land depended largely, in the years preceding the emancipation, on the faithful and patient teaching of the negro by the Church. And no one who is instructed in God's Word and in His providential dealings with the nations in past ages, can believe otherwise than that the recovery of the prosperity of the South in the future, depends largely upon what the Church will do for this people. This, also, would your Committee urge, that these sons of Africa, by their faithful and productive labor in the long years preceding the emancipation, and more especially by their fidelity in watching over our homes and their helpless inmates in the past days of our trials and dangers, have earned a claim upon the good will and the heart of every Southern man—a claim not easily or soon discharged.

Your Committee, after weighing the many difficulties and hindrances that have grown up since the emancipation, in the way of instructing and bringing the Freedmen under the wholesome influences of the Church, are persuaded that they can propose no better and no wiser plan than this, that we take up the work for the Colored race just where the Church, in the day of her great trial and destitution, when her churches were closed and her Ministers were scattered, laid it down; and, taking it up, prosecute it with the old and earnest spirit and with the use of the old means—means that have never failed to secure success, and because they were the means devised by Apostolic men, and sanctioned and made effective by the ever blessed SPIRIT.

Let our Bishop do that which every earnest and faithful Bishop did in the past years—regard the Colored race as a portion of the flock over which the HOLY GHOST has made him the overseer, give them a large place in his heart and in his prayers and plans for work.

Let every Presbyter in our Diocese do that which every Southern Presbyter did in past years, who labored in view of the account of his stewardship, which by and by he must render unto God—look upon the Freedmen within the bounds of his parish as a part of his cure of souls; visit their sick and pray by their bed-sides; urge them to bring their little ones to holy Baptism; interest himself in their labors, and sympathize with them in their trials. Let vestries do that which vestries did before the emancipation—make provision of place for them in the churches,

and then invite them to come and worship with us as in past years, and once again join with us in the prayer, "Our FATHER Who art in heaven"; listen with them to the same instructions at the mouth of God's Ministers, and kneel with them before the altar of Him Who died for all men. Let the Colored children be gathered in our Sunday-schools, and be as faithfully catechised as in the old parish and plantation churches.

The Committee would suggest, when it is practicable, the employment of Colored, together with white teachers, in the Sunday-schools, as this course, while it would give rise to kindly feelings and good will, would likewise give to these Colored teachers all the advantages of the drill and routine of instruction of Sunday-schools, and thus tend to increase their efficiency as teachers amongst their own race.

The Committee would likewise make another suggestion as one that would aid in restoring the old friendly relations, and help to bring the Freedmen back to the Church to worship and to be instructed along with ourselves. Let the Clergy offer and hold themselves in readiness to bury their dead, opening their churches for the funeral Services, and seeing to it that nothing is wanting in the Church's solemn and impressive offices for the dead. Nothing more impresses the negro and touches the tenderer feelings of his heart, than respect shown to his dead.

With a race so docile, so teachable, so sensible to offices of kindness, as the negro, it is hardly possible to estimate what would be the result of a few years of earnest work—such as our LORD would account as earnest—amongst the Freedmen.

With their present and daily increasing ability to read, with their natural and great love of music, with the pleasure it gives them to join in a responsive Service, the Liturgy and the Chants and Psalms of the Church would doubtless take a hold upon them to draw and influence them as in past years.

Your Committee would further suggest to the Clergy of the Diocese that were they, as opportunity offered, to cultivate the acquaintance of the teachers and Ministers of the Colored congregations in their neighborhoods, talking with them concerning their work, its difficulties or its success, offering to lend them such books as would give them plain and definite instruction in the great doctrines of the Christian faith, and sermons written for plain and rural congregations, that they would do a good work.

Kindly approached, they will, in most cases, be welcomed by these Ministers, and when their confidence is gained, they will gladly receive any instruction at their hands, and thus, through their teachers, will the Clergy exert a wholesome though unseen influence over the Colored congregations.

The Committee would respectfully propose to the Diocesan Board of Missions, if it would not be a judicious expenditure of a small amount of

funds if they should select and purchase books of instruction upon the Creed, the Ten Commandments and Christian duties, to be placed in the hands of the Clergy to lend or give to Colored teachers and Ministers.

The Committee heartily subscribe to the spirit, as well as the words of the resolution that called for their appointment—that there is no one other subject now claiming the attention of every Southern Diocese that exceeds in importance the work to be done by the Church for the Freedmen.

This is surely the work that God and the Catholic Church spread abroad throughout the world, expects, *and looks to us* to undertake. The millions of the Freedmen, their religious culture, their training for the life that now is, as well as for that which is to come, is the especial Mission of the Church in the South.

Doubtless the growth, the prosperity and the permanence of the Church in the South waits upon the spirit with which this great Mission is undertaken, and the faithful and patient labor with which it is carried on.

Your Committee offer the following Resolutions :

Resolved, That in the future meetings of the Council one session be devoted to the consideration of the work of the Church amongst the Freedmen.

Resolved, That the Clergy be requested to state in their parochial reports the condition of the Freedmen in their Parishes or Missions, and what work they have attempted, with its success.

KEY WEST, FLORIDA.

REV. J. H. YOUNG.

A LITTLE more than a year ago, the colored communicants of the Church resident at Key West, met and organized themselves into the Parish of St. Peter's. The present Rector accepted the charge of the same in February last, up to which time the congregation had been for the most part without a Pastor, excepting the Services which were volunteered by the Rev. Dr. Steele, Rector of St. Paul's Church. As the religious welfare of the colored population of the South is one of the Church's most important Missionary trusts, and a subject which at the present moment is exciting the interest of all Christian hearts, a few words upon the situation here may not be amiss. Nearly one-half of the population of Key West are colored. Of these, more than half are natives, the remainder being immigrants from Nassau, N. P., and these, and these alone, constitute the Church element ; the others being some Romanists, but chiefly Methodists. Hence, it will be seen that St. Peter's Parish is in a position not only to receive the Church's Missionary support, but also in its turn, exert a Missionary influence most needful ; for these reasons : First, to reclaim those members who in the absence of a Church and its ministrations have fallen away ; and, second, to reprove by its exposition of the form and worship of the Church the errors and superstitions of Romanism on the one hand, and the wild and wanton excesses of lawless emotionalism on the other.

As regards the circumstances of the Colored Church people here, they are very poor, and as a consequence they have no church building and can do but little towards maintaining their Pastor. But as an offset to this material difficulty, should be considered their intelligent apprehension of the Church's faith and devout interest in its worship—the fruits of the care and instruction which they received from the Church in Nassau.

On the Fifth Sunday in Lent the Bishop visited St. Peter's and confirmed a class of twelve—the result in part of a fine Sunday-school conducted successfully and entirely by the members of the parish. The attendance at Service is good, and by the heartiness with which it is rendered, is unusually interesting and attractive.

ACKNOWLEDGMENTS.

The Treasurer of the Home Missions to Colored People acknowledges the receipt of the following sums for May, 1877.

VERMONT.			Ch. of the Mediator.....		
<i>Burlington</i> —St. Paul's Ch.....	5 00		Christ Ch.....	5 00	
<i>Rutland</i> —E. S.....	1 00	6 00	St. Clement's.....	20 00	
RHODE ISLAND.			St. Mark's.....	15 00	
<i>Providence</i> —Christ Ch.....	2 00		St. Luke's.....	6 00	
<i>Manton</i> —St. Peter's Ch.....	2 00	4 00	<i>Germantown</i> —St. Peter's.....	6 00	
MASSACHUSETTS.			<i>Kingsessing</i> —St. James'.....	5 00	203 32
<i>Lowell</i> —St. Anne's.....	27 00	27 00	PITTSBURGH.		
CONNECTICUT.			<i>Warren</i> —Trinity Mem.....	3 68	3 68
<i>Norwalk</i> —Mrs. R. G. O.....	5 00		DELAWARE.		
<i>New Haven</i> —A friend.....	10 00	15 00	<i>Christiana Hund.</i> —Christ Ch... 38 25	38 25	
NEW YORK.			MARYLAND.		
<i>New York (Harlem)</i> —Grace Ch.			<i>Washington</i> —Rock Creek Parish, St. Paul's Ch.....	6 91	6 91
S. S.....	14 00		OHIO.		
All Angels'.....	2 57		<i>Sandusky</i> —Grace.....	25 00	25 00
L. B.....	2 00		SOUTHERN OHIO.		
St. Anne's Ch.....	6 00	24 57	<i>Cincinnati</i> —Advent.....	14 00	14 00
NEW JERSEY.			CALIFORNIA.		
<i>Woodbridge</i> —Trinity.....	10 00	10 00	<i>Stockton</i> —St. John's Ch.....	2 50	2 50
NORTHERN NEW JERSEY.			IOWA.		
<i>Jersey City</i> —Grace.....	12 00		<i>Clinton</i> —St. John's.....	5 00	5 00
<i>Paterson</i> —Ch. of Holy Communion.....	5 00	17 00	MICHIGAN.		
ALBANY.			<i>East Saginaw</i> —St. Paul's.....	2 00	
<i>Plattsburg</i> —Trinity.....	5 00		<i>Monroe</i> —Trinity.....	7 00	
<i>Schenectady</i> —St. George's.....	36 00		<i>Flint</i> —St. Paul's.....	4 45	13 45
<i>Troy</i> —St. Paul's.....	40 00		WESTERN MICHIGAN.		
<i>West Troy</i> —Trinity.....	8 89	89 89	<i>Grand Rapids</i> —St. Mark's, Woman's Miss'y Asso....	2 85	
CENTRAL NEW YORK.			<i>Kalamazoo</i> —St. John's.....	8 30	11 15
<i>Cortland</i> —Grace.....	2 05		NIOBRARA.		
<i>Cape Vincent</i> —St. John's.....	1 00		<i>Crow Creek Agency</i> —Christ Ch., English congregation.	12 70	12 70
<i>Watertown</i> —Trinity.....	20 00		KENTUCKY.		
Grace Ch.....	2 91		<i>Versailles</i> —St. John's Ch., A parishoner.....	4 00	
<i>Binghamton</i> —Good Shepherd.....	3 00		<i>Owensboro'</i> —Christ Ch.....	4 05	
Christ Ch.....	4 60		<i>Dayton</i> —F. E.....	5 00	
<i>Waterville</i> —Grace Ch.....	8 05		<i>Lexington</i> —Mrs. L. R. R.....	5 00	18 05
<i>Union Springs</i> —Grace Ch. S. S.	3 75		MISCELLANEOUS.		
<i>Elmira</i> —Grace S. S.....	10 00	55 36	<i>France, Paris</i> —Rev. E. A. Renouf.....	15 00	
LONG ISLAND.			Mrs. Renouf.....	10 00	25 00
<i>Brooklyn</i> —St. James'.....	75 00		<i>Amount previously acknowledged..</i>	\$1,736 24	
St. Paul's Ch.....	8 55			\$10,413 73	
<i>Bay Ridge</i> —Christ Ch.....	25 00	108 55	<i>Total.....</i>	\$12,149 97	
PENNSYLVANIA.					
<i>Norristown</i> —St. John's.....	11 37				
<i>Lower Merion</i> —Ch. of the Redeemer.....	23 39				
<i>Radnor</i> —St. David's S. S.....	7 00				
<i>Philadelphia</i> —St. Timothy's S. S.....	4 56				

SPIRIT OF MISSIONS.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

EXTRACT FROM LETTER FROM MISS FAY.

DUANE HALL, HONGKEW, *March 20, 1877.*

MY DEAR MR. KIMBER: I was quite delighted with your letter of January 18, telling me of a new scholarship for Duane Hall, viz., St. James', of St. James' Sunday-school, Bristol, Pa. The taking of this scholarship seems timely help in time of need, as a very promising little lad of eleven years was brought here about two weeks ago by his mother, begging that he should be received as a pupil. I was too ill to see either mother or child, but sent word that they were to go away and come again when I might be able to see them.

Our teachers always take the part of new-comers—often share their rice and bed with them—hoping to recommend them to me and induce me to receive them at last into the school. This little lad seems to have been a friend of the head teacher of Duane Hall, who is a great favorite with all the other teachers, one of whom his mother persuaded to take care of her son till such a time as he could see me. They always trust me to forgive their disobedience when it consists of “acts of mercy” like this, and I was not even informed of it until, about ten days after, another request was made that I should see the lad; nor was I then told that he had been staying here. It is really a curious study to see how the Chinese *manage* to get their own way. However, I merely said, “Wait till next week.”

In the meantime your letter came, which I considered a special Providence for the poor lad in waiting—and all the more as you say, “Please place a scholar upon this scholarship with due promptness.” So as this seemed the nearest at hand, I first sent for the head teacher to know something of his antecedents. Being satisfied in that particular, I sent for the boy—a pleasant, well-grown lad of the regular Chinese-student face and class; large features, grave, calm, slow, half-shut eyes—answering questions in the fewest possible words and often with the sententious gravity of age. For instance, I asked him *why* he wished to come to this school. “Because how can I be a man unless I have learning and

wisdom?" he quietly said. I then asked, "Are your parents willing you should study Christian books?" "I already believe the doctrine of JESUS," he replied, "and wish to come here to learn." "So," thought I, "this must be a chosen child that Providence has brought here to fill the St. James' Scholarship of Bristol, as the same Providence has put it into the hearts of the members of that Sunday-school to provide for his wants, not only giving him the means of becoming acquainted with the great doctrines of a Crucified, Risen SAVIOUR, but of being a good and useful man."

I love to think of my work in this way, as being all arranged and planned and carried on by the wisdom and goodness of Him Who has said, "Lo, I am with you alway."

LETTER FROM MISS NELSON.

SHANGHAI, CHINA, *March 21, 1877.*

MY DEAR MR. KIMBER: You ask for an account of the girls belonging to the different scholarships, the first of which on my list is the "*Cornelia Scholarship*," supported by the young ladies of St. Mary's Hall, Faribault, Minnesota.

To this scholarship I have assigned a girl named *Tsae-Ngoo*. She is the daughter of the woman employed as cook, is about seven years old, very nice looking, and bright and quick with her books, and as she has never been to school before and is now studying one of the books prepared especially for the girls and which is not very easy, I think the young ladies may feel hopeful and proud of their little protégée.

Next on the list comes "*St. Mary's School*," Knoxville, Ill. I have given to the young ladies a little girl called *Kian Tsee*, whose father is a policeman. He is a Christian, and the little girl herself was baptized the Sunday before she was received into the school. She is nine years old and very apt in her studies. Of course, being so young, very little can be said of these two, but we will hope of them, as of the rest, that they may each prove a credit to the institution that reared them.

And now comes the "*Eleanore Clement Scholarship*," supported by St. Peter's Guild, Germantown, Penn. To this scholarship I have appointed a girl, *Pan Voong*, who is the daughter of one of the boys who was in the boys' Mission school years ago. She is fourteen years old and bright and intelligent. She is also baptized and does her duty faithfully, seeming anxious to learn. She, two other boarders and a day scholar are learning English at the special request of their parents.

I will now pass on to the scholarship supported by St. Mary's School, Raleigh, North Carolina. A little motherless girl is assigned to this scholarship, whose name is *Nil Pan*. When she first came she was

quite sick with chills and fever, but proper medicine, regular hours and nourishing food, to say nothing of the cleanliness which surrounds her, soon put her straight, and now you would scarcely recognize her as the sickly, delicate child brought here some months ago. She is twelve years old, and is one of those who study English.

Next in order and last on the list of scholarships is that one supported by the young ladies of Trinity Church, Bergen Point, New Jersey, and named after our late beloved Secretary, "*Richard B. Duane.*" This scholarship is filled by the adopted daughter of our nurse, who has been in our family for more than seven years. The little girl's name is *Keung Sin'* and she is about eleven years old. She is a very remarkable child in many ways. She came first to our house last summer, it being the first foreign building she had ever entered. She stayed with us then about six weeks, and during that time read every day in the New Testament, often saying as she read, "How beautiful this is! I never read anything like it before." At the end of the six weeks she returned to her home in the city to remain two months, after which she came back to join the school and was the first scholar, being with us about a month before the school was opened. The whole doctrine of Christianity has made a great impression upon her. She constantly expresses her belief in God and in the SAVIOUR'S power to forgive sins. She often calls the children of the school around her, reads a chapter from the Bible, sings a hymn, and then has a prayer, all in due form; and if one of the children dares to make light of it by laughing or playing, she tells them it is no laughing matter, that she is praying to God, and they must behave themselves as they would were it Dr. Nelson or myself presiding.

During their Christmas holidays she spent a night with one of her schoolmates, and at bedtime, seeing the family about to disperse, she took the Bible and Prayer Book and read prayers before she would allow them to go. During the Chinese New Year holidays, which have just come to a close, she was at her home in the city with her grandmother, who said she had never seen such a marked change in any one. When she was at home before her one object was to enjoy herself, but this time she would not play at all, but told her grandmother, "You are old now and I am young, and I must help you do your work." On Sunday, as there was no church near, she took the Bible and began to read aloud to her grandmother, and the doors being all open, soon she had quite a congregation around her. They wanted her to explain as she read, but she said she could not do that, but that if they would come down to the church they would find some who could and would do it gladly. The congregation would not disperse until she promised to read again in the afternoon.

But I must not let you think she is perfect. She is of a highly nervous temperament, and consequently is apt to let the other side of her

character be seen sometimes ; but when spoken to kindly and shown that she is wrong, she is perfectly willing to acknowledge her fault.

But I must not trespass longer on your time, but trust that the interest of the Church may be awakened in the little school which some time may become an institution worthy the name it bears.

Yours very sincerely,

(Signed)

MARY C. NELSON.

EXTRACT FROM LETTER FROM MISS NELSON.

MY DEAR MISS EMERY : You ask if I stay with my little scholars day and night. As our house is so very near I stay at home, and as there is a very trustworthy matron I do not find it necessary to be with the pupils all the time. I run in and out constantly, so I always know what they are about.

The schoolroom furniture consists of a nice little reading-desk where my father has prayers in the morning at 9 o'clock. As yet I have no desks for the scholars, not being able to afford them, but I have tables with drawers and common native bamboo chairs. Then around the room are placed three or four benches to accommodate the servants at morning prayers. The children use slates and pencils with their English studies, though they do not need them with their Chinese lessons. I am now teaching them English, and send with this a list of books I would like to have for their use. They can now repeat the Lord's Prayer in English, and are at present engaged in learning the Creed. I have five in the English class, three boarders and two day-scholars, and it is a real pleasure to teach them, they take such an interest in their lessons.

When I first arrived last spring I found I had forgotten very nearly all my Chinese, but I began to study at once, and it has gradually come back to me, so that now I can converse quite well, though of course there is still much more to learn than I already know. However, I am studying with a very good teacher, and hope in time to know something about the written language as well as the spoken.

LIST OF THINGS WANTED IN THE SCHOOL :

- 1 doz. Prayer Books (additional Hymns and good print).
- 1 doz. Bibles (good print).
- Wilson's 1st, 2d and 3d Readers (1 doz. each).
- Edinburgh copy-books (1 doz. each).
- Pens, lead-pencils, slates and slate-pencils.
- A series of Old and New Testament pictures.
- Map of the Holy Land.
- An harmonium with Hamilton's Instruction-book.

LETTER FROM DR. BUNN.

WUCHANG, *March 31, 1877.*

MY DEAR MISS EMERY : We are about to begin a little scheme for the benefit of the older boys of our school, and such other boys and young men as they and we may invite to take part in it. It is to have them meet one, two or more evenings a week at my office, to read the papers, and discuss subjects of general interest, especially scientific, geographical and historical ; in fact, to form a reading-room and lecture course, though in a very modest way.

As you know, these subjects are entirely foreign to a Chinese curriculum, which seems to contain about absolutely nothing worth knowing. Yet the "coming Chinaman" must be acquainted with them if he would play a useful part in helping China to wheel into line among modern nations. And they are being appreciated more and more, though the burghers of this old city are slow to feel the change. The Chinese do not like the presence of foreigners among them, but foreign knowledge they are beginning to grow thirsty for. Who knows how much the few boys whose enthusiasm we may help to kindle may do to extend such knowledge? I believe very much.

My own students are interested in all that I can tell them or give them to read on such subjects, and I think it stimulates them to greater exertion in their other studies. They need all stimuli we can give them, these boys in our boarding-schools. Most of their studies are foreign to the usual Chinese courses, and they are thus cut off for the time being from help or substantial sympathy at home or on the streets. There are few proud parents or friends to commend the progress of these boys, the future fathers of the native Church of China—they do not understand it, and cannot know its value. Is it strange, then, that I think they need unusual means of encouragement and stimulation?

We have procured a daily and a weekly paper, and three monthly magazines, all in the Chinese language. In addition we want to give them all the good pictures we can get to look at, and we should be grateful for all the illustrated papers, old and new, you can get for us. Foreign pictures are among the few things foreign that all the Chinese seem to appreciate and delight in. Last summer, in a Buddhist temple on the summit of one of the Kiu Kiang mountains, I saw some of the temple windows pasted with pictures of gorgeously arrayed ladies, cut from *Harper's Bazaar*, and the old priest seemed to be very proud of the pictures.

I hope to get many of the books published by foreigners in the Chinese language. There will be a magnetic globe upon the table. Mrs. Bunn has already sent for it, and if any one desires to pay Mr. Kimber its cost I have no reason to doubt she will be willing. And we want illustrated

books. A few such books as Recluse's "The Earth," "The Ocean, Atmosphere and Life" (Harper's), or others of many that might be named on Natural History or other subjects, would be invaluable, and any liberal soul that will send them will, I am sure, be made fat, as these boys' hungry minds will be.

I shall be glad to write you more of this another time. The enterprise does not entirely wait for help from others since I shall push it to the extent that my limited time and means will allow, but it could be made indefinitely more useful by such additions as I have pointed out.

Mrs. Bunn sends her regards to you and your co-workers, and I have the honor to be, dear Miss Emery,

Obediently yours in the good work of the Mission,


A. C. BUNN.

FOREIGN BOXES.

It is not often that a call is heard for gifts other than of money for the Foreign field. For that very reason, perhaps, it should follow that when one does come, it should receive prompt attention. We think many of the young people of the Church might interest themselves in supplying Dr. Bunn's and Miss Nelson's needs, collecting the money for the school-books and harmonium, and gathering together illustrated books and papers old and new which would be of interest to the Chinese students. The following extract from a letter received some time since from Miss Nelson, may give a hint of what might be added to the books as Christmas gifts to her little girls :

"But I must tell you about the Christmas tree we were enabled to give the children. We had a tree placed in their reception room, and each child received a Japanese doll, a little basket, two handkerchiefs and a pair of wristlets knit by my mother and myself. They had never had a Christmas festival before, and it was very touching to see their wonder and surprise at the sight of the tree. The matron, with the help of the children and one or two of the servants, dressed the schoolroom very prettily with evergreens.

"Our little church, too, is beautifully trimmed, as could easily be done, because it is so small. The English Sunday-school numbers about fifty scholars, and Christmas Day, after Service, we had in our house a feast and a tree for them, both tree and feast provided by the different members of the congregation. At the nine o'clock Service for the Chinese the church was crowded, and seats had to be put all down the aisle to accommodate those who came."

 Persons contributing to the work of this "League," through the Foreign Committee, should always designate their gifts as "For Mexico," and they should understand that in thus contributing to it they do not aid the work of the Foreign Committee, but only that of "The League in Aid of the Mexican Branch of the Church."

H. CHAUNCEY RILEY.

"The League in Aid of the Mexican Branch of the Church."

Officers.

<i>President</i>	MRS. FORDYCE BARKER, 85 Madison Avenue.
<i>Vice-President</i>	MISS A. E. TWEDDLE, 107 East Thirty-sixth Street.
<i>Corresponding Secretary</i> ...	MISS C. A. HAMILTON, 17 West Twentieth Street.
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<i>Treasurer</i>	MISS M. A. STEWART BROWN, 21 West Thirty-fourth Street, or Care of Brown Brothers & Co., 59 Wall Street, New York.

Please remember that contributions—even the smallest—can be mailed directly to the address of the Treasurer of the "League."

EXTRACTS FROM AN ADDRESS TO THE LADIES OF "THE MEXICAN LEAGUE."

Delivered in the Chapel of Calvary Church, April 26, 1876, by the Rev. ALBERT ZABRISKIE GRAY, Rector of "St. Philip's Church in the Highlands."

LADIES OF "THE MEXICAN LEAGUE": In addressing you on the subject of the important work you have so nobly undertaken, I will primarily assume that you are already and thoroughly acquainted with the main historical and actual facts of the movement as presented to you so ably and earnestly by Dr. Riley himself, and by others who have visited the ground in person.

What you desire, as I understand, is additional testimony as to the reality and extent of the Reformation in Mexico—and what may be considered its hopes and prospects. I went to Mexico as a tourist, with rather indefinite ideas as to what was going on there in the way of Church revival, but with the hearty intention of finding out all I could about it in the short prescribed time of my visit.

I cannot but express my increasing regret that I could not remain longer in the country—in order to have become more intimately acquainted with the movement both inside and outside of the Capital. I fear indeed my testimony will be of little worth to you as regards such details, however much it may impress you with my own decided and cordial convictions.

What did I find, then, on my arrival in the city of Mexico—on enquiring for “The Church of JESUS”? I found a grand cathedral church situated in the most conspicuous, valuable and attractive part of the city, its situation a means of influence in itself, with an inviting entrance between beds of blooming flowers and tropic shrubbery, and an interior worthy of any of our metropolitan congregations. In short, we may say that the possession of this old historic church of San Francisco alone would give character to any movement. But as you are aware this is not all: they also have another imposing and excellent church building in another part of the city; besides, I believe, one or two others in not as available a condition. So much for the externals, or rather for the material elements, of the Church movement here. Now what of the spiritual part of the people themselves? We humbly venture to remark that nothing could be more gratifying to the Christian observer, nay we may add to the tender heart of our LORD Himself, than the character of the congregations seen in these churches of the Mexican Capital.

They fairly filled the church, and worshipped with an attention and ardor most beautiful and edifying to behold. They were the poor and the lowly of earth—those to whom and among whom the REDEEMER first came, who first indeed constituted the rank and file of the Christian Church. But to these devoted hearts it all seemed a tremendous and glorious reality; and even in the English Services—which I held by their fraternal kindness in the same Church of San Francisco—it was touching to see the earnest and reverential interest with which they followed a worship of which they could not have understood one word. Their singing—the use of our own sweet hymns, such as “Jerusalem the Golden” and “Sun of my Soul,” translated into Castilian—was one of the most impressive and touching features of worship I have met with in any land. As you listened to the grand glowing strains—coming as from one great heart and voice, and filling the great vaulted arches with celestial harmony—I am sure there are no eyes among you that would not have filled with tears; while within, the whispered prayer, that the God of our own saintly Fathers would bless “the Church of JESUS” would be offered.

And now a word as to their Clergy, with several of whom I had the great pleasure of becoming intimately acquainted. My heart glows as it recalls them one by one! It seems incredible that in so short a time I could have known and loved so well the brethren of another land and tongue. Simple-hearted, lowly-minded, fervent-spirited—their demeanor within the chancel was an example to any communion, and outside was full of Christian sweetness and gentleness and charity. Their Bishop-elect is the type of what is needed in that peculiar and exacting field—a pure-blooded Indian; this alone, it would almost seem an indispensable qualification of ministration to the millions of native peasant population in whom indeed the hope of the country lies, and a man whose every look and word of humility and faith and zeal mark him as a worthy suc-

cessor to the lowly yet princely Apostles of Galilee. And his small band of Clergy seemed to me generally of the same tone ; one of them has been himself a Bishop-elect of the Church of Rome ; another has served as an army officer, which should in itself suffice to answer for his honor, sincerity and loyalty, confirmed as it is by his venerable appearance and frank devotion. Others of them are young men, almost too young, it might seem, for such thrilling responsibilities, but apparently with an enthusiasm tempered by discretion and discipline ; one or two especially struck me as men for whom, under God's provident grace, the most glowing expectations could be formed. Going among these brethren, as I did, only informally accredited, with no claim indeed but as a Presbyter of this American Church, I could not but humbly and happily feel that my Church was honored in me ; and when they fell upon my neck at parting, your Christian hearts will readily understand how my own, too full for utterance, could not but most distantly, yet reverently revert to that pathetic scene in early Ephesus, when the great Apostle, parting from the brethren of his love, prayed and wept with them all—"Sorrowing most of all for the words which he spake, that they should see his face no more !"

And now what more shall I say of them or of their holy work ? Shall I speak of their schools, which yet, small on account of adverse social influences, still proclaim the right principles and intentions of education and training ? Shall I tell you of the orphanage, where, in a distant and secluded part of the city, alone amid inimical, if not now directly hostile surroundings, a devoted Christian woman is cherishing and elevating a small band of orphans—poor little social waifs, with no man to care for them until "the Church of JESUS" in her Master's spirit took them by the hand, clothed their bodies and warmed their hearts, and is leading them gently into and along the way of life ? Could I but take some of those with me, who here are anxious to help on the Master's work wherever truly found, to visit that sweet oasis of Christian life and love in semi-heathen Mexico—to look upon those little expressive faces, to listen to their thrilling hymns and to see their crying needs, could I be thus privileged, I say, I feel entirely assured the orphanage of this "Church of JESUS" in the City of Mexico would need no longer to appeal for Christian sympathy and aid.

In presenting to you these somewhat random remarks on the subject of the Mexican Church movement of Reform, Ladies of the Mexican League, some of you may be disposed to ask, Are there no drawbacks in the matter ? There are. Funds (and as much as by God's blessing and your zeal you can get together) are needed for the support of the work of the Church. You are aware that the Clergy are poor men, who have sacrificed indeed what little they had of temporal means and vocation, as well as of social influence and support, in the cause of the Master, JESUS, and His holy Church. Brought up as we are with every thing to favor our pure

and undefiled Christianity, it is almost impossible here to realize how in that beautiful land a profession of Protestant or truly Catholic faith amounts to almost a complete ostracism—makes a social Pariah of a man. Besides, their congregations, to their glory, as also to their claim upon our Christian hearts, are the poor and lowly of earth, who, if they can keep bread in their children's mouth, the wolf from their own door, are doing well, and who can, therefore, do little for the support of those whom God has set spiritually over them. These men, therefore, these gentle-hearted and devoted Clergy, in order to do their great and peculiarly responsible work, must be in some way supported; and I assure you, my dear brethren, they have been doing it hitherto on the pittance we pay our men menials at home.

I cannot forbear allusion to the humble and holy spirit of our Mexican brethren, towards those who with a sadly mistaken zeal have seen fit to persecute them, even "for righteousness sake."

We have spoken of the pressing demands of this great Mission work—a work so vast indeed that in surveying its glorious possibilities, if not probabilities, the Christian eye must pass through central and southern and even tropic zones, till only arrested by the silent seas that bound the further shores of millions lying fast bound in the visible darkness, following a light once and only grudgingly bestowed, a light of Heaven indeed, but long hidden in such dim sanctuaries of earth that these same semi-heathen millions have only learned to groan in its glimmer!

Of such work I have sought thus imperfectly to speak to you, Ladies of the Mexican League—believing that, under God, you are called to one of the grandest tasks and responsibilities ever committed to His Church. And I beg you to remember this: I cannot but think you will find in it an immense leverage of help in all your appeals. Note this singular, we may perhaps call it, *unique*, fact in the history of modern Christian Missions. *Every* cent you raise, every dollar you give, goes directly to the Church of JESUS—goes straight to native need, to native workers in the vineyard of the LORD. You are not paying foreign laborers, who, with all their faith and zeal, must still and ever find an almost impassible gulf of national and linguistic genius between them and their object, but you have the gratification of working with scarcely any cost of outside means or media, thanks, we may add, to the grand and signal devotion of one, who in these self-seeking days, has done so much to remind us of Apostolic example; who, taking his life in his hand, and laying his all at the Master's feet, has gone forth to labor in a land of need, for which indeed, by Providence of birth and grace of gift, he seems to have been specially designated. Need I add that I am most admiringly and affectionately alluding to my brother in the Church destined, I believe, to be known in reverent history as, under the renewing and reviving grace of CHRIST, one of the founders of the "Apostolic Church of JESUS in Mexico."